

T H E
T H E O R Y
O F
M O R A L S E N T I M E N T S ;

O R,
An ESSAY towards an Analysis of the Principles by
which Men naturally judge concerning the Conduct
and Character, first of their Neighbours, and
afterwards of themselves.

TO WHICH IS ADDED,
A Dissertation on the Origin of Languages.

By ADAM SMITH, LL. D.

Fellow of the Royal Societies of London and Edinburgh;
One of the Commissioners of his Majesty's Customs in Scotland;
and formerly Professor of Moral Philosophy in the
University of Glasgow.

A NEW EDITION.

V O L. I.

B A S I L :

Printed and sold by J. J. TOURNEISEN.

M D C C X C I I I .



ADVERTISEMENT.

SINCE the first publication of the THEORY OF MORAL SENTIMENTS, which was so long ago as the beginning of the year 1759, several corrections, and a good many illustrations of the doctrines contained in it, have occurred to me. But the various occupations in which the different accidents of my life necessarily involved me, have till now prevented me from revising this work with the care and attention which I always intended. The reader will find the principal alterations which I have made in this New

Edition, in the last Chapter of the third Section of Part First; and in the four first Chapters of Part Third. Part Sixth, as it stands in this New Edition, is altogether new. In Part Seventh, I have brought together the greater part of the different passages concerning the Stoical Philosophy, which, in the former Editions, had been scattered about in different parts of the work. I have likewise endeavoured to explain more fully, and examine more distinctly, some of the doctrines of that famous sect. In the fourth and last Section of the same Part, I have thrown together a few additional observations concerning the duty and principle of veracity. There are, besides, in other parts of the work, a few other alterations and corrections of no great moment.

In the last paragraph of the first Edition of the present work, I said, that I should in another discourse endeavour to give an account of the

ADVERTISEMENT.

general principles of law and government, and of the different revolutions which they had undergone in the different ages and periods of society; not only in what concerns justice, but in what concerns police, revenue, and arms, and whatever else is the object of law. In the *Inquiry concerning the Nature and Causes of the Wealth of Nations*, I have partly executed this promise; at least so far as concerns police, revenue, and arms. What remains, the theory of jurisprudence, which I have long projected, I have hitherto been hindered from executing, by the same occupations which had till now prevented me from revising the present work. Though my very advanced age leaves me, I acknowledge, very little expectation of ever being able to execute this great work to my own satisfaction; yet, as I have not altogether abandoned the design, and as I wish still to continue under the obligation of 'doing what I can, I

have allowed the paragraph to remain as it was published more than thirty years ago, when I entertained no doubt of being able to execute every thing which it announced.

6 NO 61

C O N T E N T S

OF THE FIRST VOLUME

P A R T I.

O F the PROPRIETY of ACTION.

S E C T I O N I.

Of the SENSE of PROPRIETY.	page 1
CHAP. I. <i>Of SYMPATHY.</i>	ibid.
CHAP. II. <i>Of the Pleasure of mutual Sympathy.</i>	10
CHAP. III. <i>Of the manner in which we judge of the propriety or impropriety of the Affections of other Men, by their concord or dissonance with our own.</i>	15
CHAP. IV. <i>The same subject continued.</i>	20
CHAP. V. <i>Of the amiable and respectable virtues.</i>	28

S E C T I O N II.

Of the Degrees of the different Passions which are consistent with Propriety.	34
CHAP. I. <i>Of the Passions which take their origin from the body.</i>	35
CHAP. II. <i>Of those Passions which take their origin from a particular turn or habit of the imagination.</i>	49
CHAP. III. <i>Of the unsocial Passions.</i>	47
CHAP. IV. <i>Of the social Passions.</i>	56
CHAP. V. <i>Of the selfish Passions.</i>	60

SECTION III.

Of the Effects of Prosperity and Adversity upon the Judgment of Mankind with regard to the Propriety of Action; and why it is more easy to obtain their Approbation in the one state than in the other. page 66

CHAP. I. *That though our sympathy with sorrow is generally a more lively sensation than our sympathy with joy, it commonly falls much more short of the violence of what is naturally felt by the person principally concerned.* 66

CHAP. II. *Of the origin of Ambition, and of the distinction of Ranks.* 77

CHAP. III. *Of the corruption of our moral sentiments, which is occasioned by this disposition to admire the rich and the great, and to despise or neglect persons of poor and mean condition.* 93

PART II.

Of MERIT and DEMERIT; or of the Objects of REWARD and PUNISHMENT.

SECTION I.

Of the SENSE of MERIT and DEMERIT. 104

CHAP. I. *That whatever appears to be the proper object of gratitude, appears to deserve reward; and that, in the same manner, whatever appears to be the proper object of resentment, appears to deserve punishment.* 105

CHAP. II. *Of the proper objects of gratitude and resentment.* 109

CONTENTS.

ix

- CHAP. III. *That where there is no approbation of the conduct of the person who confers the benefit, there is little sympathy with the gratitude of him who receives it: and that, on the contrary, where there is no disapprobation of the motives of the person who does the mischief, there is no sort of sympathy with the resentment of him who suffers it.* page 113
- CHAP. IV. *Recapitulation of the foregoing Chapters.* 116
- CHAP. V. *The analysis of the sense of Merit and Demerit.* 118

SECTION II

- Of Justice and Beneficence. 127
- CHAP. I. *Comparison of those two virtues,* ibid.
- CHAP. II. *Of the sense of Justice, of Remorse, and of the consciousness of Merit.* 134
- CHAP. III. *Of the utility of this constitution of Nature.* 140

SECTION III

- Of the Influence of Fortune upon the Sentiments of Mankind, with regard to the Merit or Demerit of Actions. 152
- CHAP. I. *Of the causes of this influence of Fortune.* 154
- CHAP. II. *Of the extent of this Influence of Fortune.* 161
- CHAP. III. *Of the final cause of this Irregularity of Sentiments.* 175

PART III.

Of the Foundation of our Judgments concerning our own Sentiments and Conduct, and of the Sense of Duty.

CHAP. I. *Of the Principle of Self-approbation and of Self-disapprobation.* page 182

CHAP. II. *Of the love of Praise, and of that of Praise-worthiness; and of the dread of Blame, and of that of Blame-worthiness.* 188

CHAP. III. *Of the Influence and Authority of Conscience.* 220

CHAP. IV. *Of the Nature of Self-deceit, and of the Origin and Use of general Rules.* 258

CHAP. V. *Of the influence and authority of the general Rules of Morality, and that they are justly regarded as the Laws of the Deity.* 267

CHAP. VI. *In what cases the Sense of Duty ought to be the sole principle of our conduct; and in what cases it ought to concur with other motives.* 285

PART IV.

6 NO 61

Of the EFFECT of UTILITY upon the Sentiment of Approbation.

CHAP. I. *Of the beauty which the appearance of UTILITY bestows upon all the productions of art, and of the extensive influence of this species of Beauty.* 300

CHAP. II. *Of the beauty which the appearance of Utility bestows upon the characters and actions of men; and how far the perception of this beauty may be regarded as one of the original principles of approbation.* 315

THE
THEORY
OF
MORAL SENTIMENTS.

PART I
OF THE PROPRIETY OF ACTION.
Consisting of three Sections.

SECTION I.
OF THE SENSE OF PROPRIETY.

CHAP. I.
OF SYMPATHY.

How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it. Of this kind is pity or compassion, the emotion which we feel for the misery of others, when we either see it, or are made to conceive it in a very lively

VOL. I.

B

manner. That we often derive sorrow from the sorrow of others, is a matter of fact too obvious to require any instances to prove it; for this sentiment, like all the other original passions of human nature, is by no means confined to the virtuous and humane, though they perhaps may feel it with the most exquisite sensibility. The greatest ruffian, the most hardened violator of the laws of society, is not altogether without it.

As we have no immediate experience of what other men feel, we can form no idea of the manner in which they are affected, but by conceiving what we ourselves should feel in the like situation. Though our brother is upon the rack, as long as we ourselves are at our ease, our senses will never inform us of what he suffers. They never did, and never can, carry us beyond our own person, and it is by the imagination only that we can form any conception of what are his sensations. Neither can that faculty help us to this any other way, than by representing to us what would be our own, if we were in his case. It is the impressions of our own senses only, not those of his, which our imaginations copy. By the imagination we place ourselves in his situation, we conceive ourselves enduring all the same torments, we enter as it were, into his body, and become in some measure the same person with him, and thence form some idea of his sensations, and even feel something which, though weaker in degree, is not altogether unlike them. His agonies, when they are thus brought home to ourselves, when we have

thus adopted and made them our own, begin at last to affect us, and we then tremble and shudder at the thought of what he feels. For as to be in pain or distress of any kind excites the most excessive sorrow, so to conceive or to imagine that we are in it, excites some degree of the same emotion, in proportion to the vivacity or dulness of the conception.

That this is the source of our fellow-feeling for the misery of others, that it is by changing places in fancy with the sufferer, that we come either to conceive or to be affected by what he feels, may be demonstrated by many obvious observations, if it should not be thought sufficiently evident of itself. When we see a stroke aimed and just ready to fall upon the leg or arm of another person, we naturally shrink and draw back our own leg or our own arm; and when it does fall, we feel it in some measure, and are hurt by it as well as the sufferer. The mob, when they are gazing at a dancer on the slack rope, naturally writhe and twist and balance their own bodies, as they see him do, and as they feel that they themselves must do if in his situation. Persons of delicate fibres and a weak constitution of body complain, that in looking on the sores and ulcers which are exposed by beggars in the streets, they are apt to feel an itching or uneasy sensation in the correspondent part of their own bodies. The horror which they conceive at the misery of those wretches affects that particular part in themselves more than any other; because that horror arises from conceiving what

they themselves would suffer, if they really were the wretches whom they are looking upon, and if that particular part in themselves was actually affected in the same miserable manner. The very force of this conception is sufficient, in their feeble frames, to produce that itching or uneasy sensation complained of. Men of the most robust make, observe that in looking upon sore eyes they often feel a very sensible soreness in their own, which proceeds from the same reason; that organ being in the strongest man more delicate, than any other part of the body is in the weakest.

Neither is it those circumstances only, which create pain or sorrow, that call forth our fellow-feeling. Whatever is the passion which arises from any object in the person principally concerned, an analogous emotion springs up, at the thought of his situation, in the breast of every attentive spectator. Our joy for the deliverance of those heroes of tragedy or romance who interest us, is as sincere as our grief for their distress, and our fellow-feeling with their misery is not more real than that with their happiness. We enter into their gratitude towards those faithful friends who did not desert them in their difficulties; and we heartily go along with their resentment against those perfidious traitors who injured, abandoned, or deceived them. In every passion of which the mind of man is susceptible, the emotions of the by-stander always correspond to what, by bringing the case home to himself, he imagines should be the sentiments of the sufferer.

Pity and compassion are words appropriated to signify our fellow-feeling with the sorrow of others. Sympathy, though its meaning was, perhaps, originally the same, may now, however, without much impropriety, be made use of to denote our fellow-feeling with any passion whatever.

Upon some occasions sympathy may seem to arise merely from the view of a certain emotion in another person. The passions, upon some occasions, may seem to be transfused from one man to another, instantaneously, and antecedent to any knowledge of what excited them in the person principally concerned. Grief and joy, for example, strongly expressed in the look and gestures of any one, at once affect the spectator with some degree of a like painful or agreeable emotion. A smiling face is, to every body that sees it, a cheerful object, as a sorrowful countenance, on the other hand, is a melancholy one.

This, however, does not hold universally, or with regard to every passion. There are some passions of which the expressions excite no sort of sympathy, but before we are acquainted with what gave occasion to them, serve rather to disgust and provoke us against them. The furious behaviour of an angry man is more likely to exasperate us against himself than against his enemies. As we are unacquainted with his provocation, we cannot bring his case home to ourselves, nor conceive any thing like the passions which it excites. But we plainly see what is the situation of those with whom he is angry, and to what violence they may be

exposed from so enraged an adversary. We readily, therefore, sympathize with their fear or resentment, and are immediately disposed to take part against the man from whom they appear to be in so much danger.

If the very appearances of grief and joy inspire us with some degree of the like emotions, it is because they suggest to us the general idea of some good or bad fortune that has befallen the person in whom we observe them: and in these passions this is sufficient to have some little influence upon us. The effects of grief and joy terminate in the person who feels those emotions, of which the expressions do not, like those of resentment, suggest to us the idea of any other person for whom we are concerned, and whose interests are opposite to his. The general idea of good or bad fortune, therefore, creates some concern for the person who has met with it, but the general idea of provocation excites no sympathy with the anger of the man who has received it. Nature, it seems, teaches us to be more averse to enter into this passion, and, till informed of its cause, to be disposed rather to take part against it.

Even our sympathy with the grief or joy of another, before we are informed of the cause of either, is always extremely imperfect. General lamentations, which express nothing but the anguish of the sufferer, create rather a curiosity to inquire into his situation, along with some disposition to sympathize with him, than any actual sympathy that is very sensible. The first question

which we ask is, What has befallen you? Till this be answered, though we are uneasy both from the vague idea of his misfortune, and still more from torturing ourselves with conjectures about what it may be, yet our fellow-feeling is not very considerable.

Sympathy, therefore, does not arise so much from the view of the passion, as from that of the situation which excites it. We sometimes feel for another, a passion of which he himself seems to be altogether incapable; because, when we put ourselves in his case, that passion arises in our breast from the imagination, though it does not in his from the reality. We blush for the impudence and rudeness of another, though he himself appears to have no sense of the impropriety of his own behaviour; because we cannot help feeling with what confusion we ourselves should be covered, had we behaved in so absurd a manner. (1)

Of all the calamities to which the condition of mortality exposes mankind, the loss of reason appears, to those who have the least spark of humanity, by far the most dreadful, and they behold that last stage of human wretchedness, with deeper commiseration than any other. But the poor wretch, who is in it, laughs and sings perhaps, and is altogether insensible of his own misery. The anguish which humanity feels, therefore, at the sight of such an object, cannot be the reflection of any sentiment of the sufferer. The compassion of the spectator must arise altogether from the consideration of what he himself would feel if he was reduced to

the same unhappy situation, and, what perhaps is impossible, was at the same time able to regard it with his present reason and judgment.

What are the pangs of a mother, when she hears the moanings of her infant that during the agony of disease cannot express what it feels? In her idea of what it suffers, she joins, to its real helplessness, her own consciousness of that helplessness, and her own terrors for the unknown consequences of its disorder; and out of all these, forms, for her own sorrow, the most complete image of misery and distress. The infant, however, feels only the uneasiness of the present instant, which can never be great. With regard to the future, it is perfectly secure, and in its thoughtlessness and want of foresight, possesses an antidote against fear and anxiety, the great tormentors of the human breast, from which, reason and philosophy will, in vain, attempt to defend it, when it grows up to a man.

We sympathize even with the dead, and overlooking what is of real importance in their situation, that awful futurity which awaits them, we are chiefly affected by those circumstances which strike our senses, but can have no influence upon their happiness. It is miserable, we think, to be deprived of the light of the sun; to be shut out from life and conversation; to be laid in the cold grave, a prey to corruption and the reptiles of the earth; to be no more thought of in this world, but to be obliterated, in a little time, from the affections, and almost from the memory, of their dearest friends and relations. Surely, we imagine,

we can never feel too much for those who have suffered so dreadful a calamity. The tribute of our fellow-feeling seems doubly due to them now, when they are in danger of being forgot by every body; and, by the vain honors which we pay to their memory, we endeavour, for our own misery, artificially to keep alive our melancholy remembrance of their misfortune. That our sympathy can afford them no consolation seems to be an addition to their calamity; and to think that all we can do is unavailing, and that, what alleviates all other distress, the regret, the love, and the lamentations of their friends, can yield no comfort to them, serves only to exasperate our sense of their misery. The happiness of the dead, however, most assuredly, is affected by none of these circumstances; nor is it the thought of these things which can ever disturb the profound security of their repose. The idea of that dreary and endless melancholy, which the fancy naturally ascribes to their condition, arises altogether from our joining to the change which has been produced upon them, our own consciousness of that change, from our putting ourselves in their situation, and from our lodging, if I may be allowed to say so, our own living souls in their inanimated bodies, and thence conceiving what would be our emotion in this case. It is from this very illusion of the imagination, that the foresight of our own dissolution is so terrible to us, and that the idea of those circumstances, which undoubtedly can give us no pain when we are dead, makes us miserable while we are alive. And

from thence arises one of the most important principles in human nature, the dread of death, the great poison to the happiness, but the great restraint upon the injustice of mankind, which, while it afflicts and mortifies the individual, guards and protects the society.

CHAP. II.

Of the Pleasure of mutual Sympathy.

BUT whatever may be the cause of sympathy, or however it may be excited, nothing pleases us more than to observe in other men a fellow-feeling with all the emotions of our own breast; nor are we ever so much shocked as by the appearance of the contrary. Those who are fond of deducing all our sentiments from certain refinements of self-love, think themselves at no loss to account, according to their own principles, both for this pleasure and this pain. Man, say they, conscious of his own weakness, and of the need which he has for the assistance of others, rejoices whenever he observes that they adopt his own passions, because he is then assured of that assistance; and grieves whenever he observes the contrary, because he is then assured of their opposition. But both the pleasure and the pain are always felt so instantaneously, and often upon such frivolous occasions, that it seems evident that neither of them can be derived from any such self-interested consideration. A man is mortified when, after having endeavoured

to divert the company, he looks round and sees that nobody laughs at his jests but himself. On the contrary, the mirth of the company is highly agreeable to him, and he regards this correspondence of their sentiments with his own as the greatest applause.

Neither does his pleasure seem to arise altogether from the additional vivacity which his mirth may receive from sympathy with theirs, nor his pain from the disappointment he meets with when he misses this pleasure; though both the one and the other, no doubt, do in some measure. When we have read a book or poem so often that we can no longer find any amusement in reading it by ourselves, we can still take pleasure in reading it to a companion. To him it has all the graces of novelty; we enter into the surprise and admiration which it naturally excites in him, but which it is no longer capable of exciting in us; we consider all the ideas which it presents rather in the light in which they appear to him, than in that in which they appear to ourselves, and we are amused by sympathy with his amusement which thus enlivens our own. On the contrary, we should be vexed if he did not seem to be entertained with it, and we could no longer take any pleasure in reading it to him. It is the same case here. The mirth of the company, no doubt, enlivens our own mirth, and their silence, no doubt, disappoints us. But though this may contribute both to the pleasure which we derive from the one, and to the pain which we feel from the other, it is by no means the sole cause of either; and this correspondence of the sentiments of others

with our own appears to be a cause of pleasure, and the want of it a cause of pain, which cannot be accounted for in this manner. The sympathy, which my friends express with my joy, might, indeed, give me pleasure by enlivening that joy: but that which they express with my grief could give me none, if it served only to enliven that grief. Sympathy, however, enlivens joy and alleviates grief. It enlivens joy by presenting another source of satisfaction; and it alleviates grief by insinuating into the heart almost the only agreeable sensation which it is at that time capable of receiving.

It is to be observed accordingly, that we are still more anxious to communicate to our friends our disagreeable than our agreeable passions, that we derive still more satisfaction from their sympathy with the former than from that with the latter, and that we are still more shocked by the want of it.

How are the unfortunate relieved when they have found out a person to whom they can communicate the cause of their sorrow? Upon his sympathy they seem to disburden themselves of a part of their distress: he is not improperly said to share it with them. He not only feels a sorrow of the same kind with that which they feel, but as if he had derived a part of it to himself, what he feels seems to alleviate the weight of what they feel. Yet by relating their misfortunes they in some measure renew their grief. They awaken in their memory the remembrance of those circumstances which occasion their affliction. Their tears accordingly flow faster than before, and they are apt

to abandon themselves to all the weakness of sorrow. They take pleasure, however, in all this, and, it is evident, are sensibly relieved by it; because the sweetness of his sympathy more than compensates the bitterness of that sorrow, which, in order to excite this sympathy, they had thus enlivened and renewed. The cruelest insult, on the contrary, which can be offered to the unfortunate, is to appear to make light of their calamities. To seem not to be affected with the joy of our companions is but want of politeness; but not to wear a serious countenance when they tell us their afflictions, is real and gross inhumanity.

Love is an agreeable; resentment, a disagreeable passion; and accordingly we are not half so anxious that our friends should adopt our friendships, as that they should enter into our resentments. We can forgive them though they seem to be little affected with the favors which we may have received, but lose all patience if they seem indifferent about the injuries which may have been done to us: nor are we half so angry with them for not entering into our gratitude, as for not sympathizing with our resentment. They can easily avoid being friends to our friends, but can hardly avoid being enemies to those with whom we are at variance. We seldom resent their being at enmity with the first, though upon that account we may sometimes affect to make an awkward quarrel with them; but we quarrel with them in good earnest if they live in friendship with the last. The agreeable passions of love and joy can satisfy and support the heart

without any auxiliary pleasure. The bitter and painful emotions of grief and resentment more strongly require the healing consolation of sympathy.

As the person who is principally interested in any event is pleased with our sympathy, and hurt by the want of it, so we, too, seem to be pleased when we are able to sympathize with him, and to be hurt when we are unable to do so. We run not only to congratulate the successful, but to console with the afflicted; and the pleasure which we find in the conversation of one whom in all the passions of his heart we can entirely sympathize with, seems to do more than compensate the painfulness of that sorrow with which the view of his situation affects us. On the contrary, it is always disagreeable to feel that we cannot sympathize with him, and instead of being pleased with this exemption from sympathetic pain, it hurts us to find that we cannot share his uneasiness. If we hear a person loudly lamenting his misfortunes, which however, upon bringing the case home to ourselves, we feel, can produce no such violent effect upon us, we are shocked at his grief; and, because we cannot enter into it, call it pusillanimity and weakness. It gives us the spleen, on the other hand, to see another too happy or too much elevated, as we call it, with any little piece of good fortune. We are disobliged even with his joy; and, because we cannot go along with it, call it levity and folly. We are even put out of humor if our companion laughs louder or longer at a joke than we think it deserves; that is, than we feel that we ourselves could laugh at it.

CHAP. III.

Of the manner in which we judge of the propriety or impropriety of the affections of other men, by their concord or dissonance with our own.

WHEN the original passions of the person principally concerned are in perfect concord with the sympathetic emotions of the spectator, they necessarily appear to this last just and proper, and suitable to their objects; and, on the contrary, when, upon bringing the case home to himself, he finds that they do not coincide with what he feels, they necessarily appear to him unjust and improper, and unsuitable to the causes which excite them. To approve of the passions of another, therefore, as suitable to their objects, is the same thing as to observe that we entirely sympathize with them; and not to approve of them as such, is the same thing as to observe that we do not entirely sympathize with them. The man who resents the injuries that have been done to me, and observes that I resent them precisely as he does, necessarily approves of my resentment. The man whose sympathy keeps time to my grief, cannot but admit the reasonableness of my sorrow. He who admires the same poem, or the same picture, and admires them exactly as I do, must surely allow the justness of my admiration. He who laughs at the same joke, and laughs along with me, cannot well deny the propriety of my laughter. On

the contrary, the person who, upon these different occasions, either feels no such emotion as that which I feel, or feels none that bears any proportion to mine, cannot avoid disapproving my sentiments on account of their dissonance with his own. If my animosity goes beyond what the indignation of my friend can correspond to; if my grief exceeds what his most tender compassion can go along with; if my admiration is either too high or too low to tally with his own; if I laugh loud and heartily when he only smiles, or, on the contrary, only smile when he laughs loud and heartily; in all these cases, as soon as he comes from considering the object, to observe how I am affected by it, according as there is more or less disproportion between his sentiments and mine, I must incur a greater or less degree of his disapprobation, and upon all occasions his own sentiments are the standards and measures by which he judges of mine.

To approve of another man's opinions is to adopt those opinions, and to adopt them is to approve of them. If the same arguments which convince you convince me likewise, I necessarily approve of your conviction; and if they do not, I necessarily disapprove of it: neither can I possibly conceive that I should do the one without the other. To approve or disapprove, therefore, of the opinions of others is acknowledged, by every body, to mean no more than to observe their agreement or disagreement with our own. But this is equally the case with regard to our approbation or disapprobation of the sentiments or passions of others.

There

There are, indeed, some cases in which we seem to approve without any sympathy or correspondence of sentiments, and in which, consequently, the sentiment of approbation would seem to be different from the perception of this coincidence. A little attention, however, will convince us that even in these cases our approbation is ultimately founded upon a sympathy or correspondence of this kind. I shall give an instance in things of a very frivolous nature, because in them the judgements of mankind are less apt to be perverted by wrong systems. We may often approve of a jest, and think the laughter of the company quite just and proper, though we ourselves do not laugh, because, perhaps, we are in a grave humor, or happen to have our attention engaged with other objects. We have learned, however, from experience, what sort of pleasantry is upon most occasions capable of making us laugh, and we observe that this is one of that kind. We approve, therefore, of the laughter of the company, and feel that it is natural and suitable to its object; because, though in our present mood we cannot easily enter into it, we are sensible that upon most occasions we should very heartily join in it.

The same thing often happens with regard to all the other passions. A stranger passes by us in the street with all the marks of the deepest affliction; and we are immediately told that he has just received the news of the death of his father. It is impossible that, in this case, we should not approve of his grief. Yet it may often happen, without

any defect of humanity on our part, that, so far from entering into the violence of his sorrow, we should scarce conceive the first movements of concern upon his account. Both he and his father, perhaps, are entirely unknown to us, or we happen to be employed about other things, and do not take time to picture out in our imagination the different circumstances of distress which must occur to him. We have learned, however, from experience, that such a misfortune naturally excites such a degree of sorrow, and we know that if we took time to consider his situation, fully and in all its parts, we should, without doubt, most sincerely sympathize with him. It is upon the consciousness of this conditional sympathy, that our approbation of his sorrow is founded, even in those cases in which that sympathy does not actually take place; and the general rules derived from our preceding experience of what our sentiments would commonly correspond with, correct upon this, as upon many other occasions, the impropriety of our present emotions.

The sentiment or affection of the heart from which any action proceeds, and upon which its whole virtue or vice must ultimately depend, may be considered under two different aspects, or in two different relations; first, in relation to the cause which excites it, or the motive which gives occasion to it; and secondly, in relation to the end which it proposes, or the effect which it tends to produce.

In the suitableness or unsuitableness, in the proportion or disproportion which the affection seems

to bear to the cause or object which excites it, consists the propriety or impropriety, the decency or ungracefulness of the consequent action.

In the beneficial or hurtful nature of the effects which the affection aims at, or tends to produce, consists the merit or demerit of the action, the qualities by which it is entitled to reward, or is deserving of punishment.

Philosophers have, of late years, considered chiefly the tendency of affections, and have given little attention to the relation which they stand in to the cause which excites them. In common life, however, when we judge of any person's conduct, and of the sentiments which directed it, we constantly consider them under both these aspects. When we blame in another man the excesses of love, of grief, of resentment, we not only consider the ruinous effects which they tend to produce, but the little occasion which was given for them. The merit of his favorite, we say, is not so great, his misfortune is not so dreadful, his provocation is not so extraordinary, as to justify so violent a passion. We should have indulged, we say, perhaps, have approved of the violence of his emotion, had the cause been in any respect proportioned to it.

When we judge in this manner of any affection, as proportioned or disproportioned to the cause which excites it, it is scarce possible that we should make use of any other rule or canon but the correspondent affection in ourselves. If, upon bringing the case home to our own breast, we find that

the sentiments which it gives occasion to, coincide and tally with our own, we necessarily approve of them as proportioned and suitable to their objects; if otherwise, we necessarily disapprove of them, as extravagant and out of proportion.

Every faculty in one man is the measure by which he judges of the like faculty in another. I judge of your sight by my sight, of your ear by my ear, of your reason by my reason, of your resentment by my resentment, of your love by my love. I neither have, nor can have, any other way of judging about them.

CHAP. IV.

The same subject continued.

WE may judge of the propriety or impropriety of the sentiments of another person by their correspondence or disagreement with our own, upon two different occasions; either, first, when the objects which excite them are considered without any peculiar relation, either to ourselves or to the person whose sentiments we judge of; or, secondly, when they are considered as peculiarly affecting one or other of us.

1. With regard to those objects which are considered without any peculiar relation either to ourselves or to the person whose sentiments we judge of; wherever his sentiments entirely correspond with our own, we ascribe to him the qualities of taste and good judgment. The beauty

of a plain, the greatness of a mountain, the ornaments of a building, the expression of a picture, the composition of a discourse, the conduct of a third person, the proportions of different quantities and numbers, the various appearances which the great machine of the universe is perpetually exhibiting, with the secret wheels and springs which produce them; all the general subjects of science and taste, are what we and our companions regard as having no peculiar relation to either of us. We both look at them from the same point of view, and we have no occasion for sympathy, or for that imaginary change of situations from which it arises, in order to produce, with regard to these, the most perfect harmony of sentiments and affections. If, notwithstanding, we are often differently affected, it arises either from the different degrees of attention, which our different habits of life allow us to give easily to the several parts of those complex objects, or from the different degrees of natural acuteness in the faculty of the mind to which they are addressed.

When the sentiments of our companion coincide with our own in things of this kind, which are obvious and easy, and in which, perhaps, we never found a single person who differed from us, though we, no doubt, must approve of them, yet he seems to deserve no praise or admiration on account of them. But when they not only coincide with our own, but lead and direct our own; when in forming them he appears to have attended to many things which we had overlooked, and to

have adjusted them to all the various circumstances of their objects; we not only approve of them, but wonder and are surpris'd at their uncommon and unexpected acuteness and comprehensiveness, and he appears to deserve a very high degree of admiration and applause. For approbation heightened by wonder and surpris'e, constitutes the sentiment which is properly called admiration, and of which applause is the natural expression. The decision of the man who judges that exquisite beauty is preferable to the grossest deformity, or that twice two are equal to four, must certainly be approved of by all the world, but will not, surely be much admired. It is the acute and delicate discernment of the man of taste, who distinguishes the minute, and scarce perceptible differences of beauty and deformity; it is the comprehensive accuracy of the experienced mathematician, who unravels, with ease, the most intricate and perplexed proportions; it is the great leader in science and taste, the man who directs and conducts our own sentiments, the extent and superior justness of whose talents astonish us with wonder and surpris'e, who excites our admiration, and seems to deserve our applause: and upon this foundation is grounded the greater part of the praise which is bestowed upon what are called the intellectual virtues.

The utility of those qualities, it may be thought, is what first recommends them to us; and, no doubt, the consideration of this, when we come to attend to it, gives them a new value. Originally, however, we approve of another man's judgment,

not as something useful, but as right, as accurate, as agreeable to truth and reality: and it is evident we attribute those qualities to it for no other reason but because we find that it agrees with our own. Taste, in the same manner, is originally approved of, not as useful, but as just, as delicate, and as precisely suited to its object. The idea of the utility of all qualities of this kind, is plainly an after-thought, and not what first recommends them to our approbation.

2. With regard to those objects, which affect in a particular manner either ourselves or the person whose sentiments we judge of, it is at once more difficult to preserve this harmony and correspondence, and at the same time, vastly more important. My companion does not naturally look upon this misfortune that has befallen me, or the injury that has been done me, from the same point of view in which I consider them. They affect me much more nearly. We do not view them from the same station, as we do a picture, or a poem, or a system of philosophy, and are, therefore, apt to be very differently affected by them. But I can much more easily overlook the want of this correspondence of sentiments with regard to such indifferent objects as concern neither me nor my companion, than with regard to what interests me so much as the misfortune that has befallen me, or the injury that has been done me. Though you despise that picture, or that poem, or even that system of philosophy, which I admire, there is little danger of our quarrelling upon that



account. Neither of us can reasonably be much interested about them. They ought all of them to be matters of great indifference to us both; so that, though our opinions may be opposite, our affections may still be very nearly the same. But it is quite otherwise with regard to those objects by which either you or I are particularly affected. Though your judgments in matters of speculation, though your sentiments in matters of taste, are quite opposite to mine, I can easily overlook this opposition; and if I have any degree of temper, I may still find some entertainment in your conversation, even upon those very subjects. But if you have either no fellow-feeling for the misfortunes I have met with, or none that bears any proportion to the grief which distracts me; or if you have either no indignation at the injuries I have suffered, or none that bears any proportion to the resentment which transports me, we can no longer converse upon these subjects. We become intolerable to one another. I can neither support your company, nor you mine. You are confounded at my violence and passion, and I am enraged at your cold insensibility and want of feeling.

In all such cases, that there may be some correspondence of sentiments between the spectator and the person principally concerned, the spectator must, first of all, endeavour, as much as he can, to put himself in the situation of the other, and to bring home to himself every little circumstance of distress which can possibly occur to the sufferer. He must adopt the whole case of his

companion with all its minutest incidents; and strive to render as perfect as possible, that imaginary change of situation upon which his sympathy is founded.

After all this, however, the emotions of the spectator will still be very apt to fall short of the violence of what is felt by the sufferer. Mankind, though naturally sympathetic, never conceive, for what has befallen another, that degree of passion which naturally animates the person principally concerned. That imaginary change of situation, upon which their sympathy is founded, is but momentary. The thought of their own safety, the thought that they themselves are not really the sufferers, continually intrudes itself upon them; and though it does not hinder them from conceiving a passion somewhat analogous to what is felt by the sufferer, hinders them from conceiving any thing that approaches to the same degree of violence. The person principally concerned is sensible of this, and at the same time passionately desires a more complete sympathy. He longs for that relief which nothing can afford him but the entire concord of the affections of the spectators with his own. To see the emotions of their hearts, in every respect, beat time to his own, in the violent and disagreeable passions, constitutes his sole consolation. But he can only hope to obtain this by lowering his passion to that pitch, in which the spectators are capable of going along with him. He must flatten, if I may be allowed to say so, the sharpness of its natural tone, in order to reduce

it to harmony and concord with the emotions of those who are about him. What they feel, will, indeed, always be, in some respects, different from what he feels, and compassion can never be exactly the same with original sorrow; because the secret consciousness that the change of situations, from which the sympathetic sentiment arises, is but imaginary, not only lowers it in degree, but, in some measure, varies it in kind, and gives it a quite different modification. These two sentiments, however, may, it is evident, have such a correspondence with one another, as is sufficient for the harmony of society. Though they will never be unisens, they may be concords, and this is all that is wanted or required.

 In order to produce this concord, as nature teaches the spectators to assume the circumstances of the person principally concerned, so she teaches this last in some measure to assume those of the spectators. As they are continually placing themselves in his situation, and thence conceiving emotions similar to what he feels; so he is as constantly placing himself in theirs, and thence conceiving some degree of that coolness about his own fortune, with which he is sensible that they will view it. As they are constantly considering what they themselves would feel, if they actually were the sufferers, so he is as constantly led to imagine in what manner he would be affected if he was only one of the spectators of his own situation. As their sympathy makes them look at it, in some measure, with his eyes, so his sympathy makes him look at it, in some measure, with theirs, especially when 

in their presence and acting under their observation: and as the reflected passion, which he thus conceives, is much weaker than the original one, it necessarily abates the violence of what he felt before he came into their presence, before he began to recollect in what manner they would be affected by it, and to view his situation in this candid and impartial light.

The mind, therefore, is rarely so disturbed, but that the company of a friend will restore it to some degree of tranquillity and sedateness. The breast is, in some measure, calmed and composed the moment we come into his presence. We are immediately put in mind of the light in which he will view our situation, and we begin to view it ourselves in the same light; for the effect of sympathy is instantaneous. We expect less sympathy from a common acquaintance than from a friend: we cannot open to the former all those little circumstances which we can unfold to the latter: we assume, therefore, more tranquillity before him, and endeavour to fix our thoughts upon those general outlines of our situation which he is willing to consider. We expect still less sympathy from an assembly of strangers, and we assume, therefore, still more tranquillity before them, and always endeavour to bring down our passion to that pitch, which the particular company we are in may be expected to go along with. Nor is this only an assumed appearance: for if we are at all masters of ourselves, the presence of a mere acquaintance will really compose us, still more than that of a

friend; and that of an assembly of strangers still more than that of an acquaintance.

Society and conversation, therefore, are the most powerful remedies for restoring the mind to its tranquillity, if, at any time, it has unfortunately lost it; as well as the best preservatives of that equal and happy temper, which is so necessary to self-satisfaction and enjoyment. Men of retirement and speculation, who are apt to sit brooding at home over either grief or resentment, though they may often have more humanity, more generosity, and a nicer sense of honor, yet seldom possess that equality of temper which is so common among men of the world.

CHAP. V.

Of the amiable and respectable virtues.

UPON these two different efforts, upon that of the spectator to enter into the sentiments of the person principally concerned, and upon that of the person principally concerned, to bring down his emotions to what the spectator can go along with, are founded two different sets of virtues. The soft, the gentle, the amiable virtues, the virtues of candid condescension and indulgent humanity, are founded upon the one: the great, the awful and respectable, the virtues of self-denial, of self-government, of that command of the passions which subjects all the movements of our nature to what our own dignity and honor, and the propriety of

our own conduct require, take their origin from the other.

How amiable does he appear to be, whose sympathetic heart seems to re-echo all the sentiments of those with whom he converses, who grieves for their calamities, who resents their injuries, and who rejoices at their good fortune! When we bring home to ourselves the situation of his companions, we enter into their gratitude, and feel what consolation they must derive from the tender sympathy of so affectionate a friend. And for a contrary reason, how disagreeable does he appear to be, whose hard and obdurate heart feels for himself only, but is altogether insensible to the happiness or misery of others! We enter, in this case too, into the pain which his presence must give to every mortal with whom he converses, to those especially with whom we are most apt to sympathize, the unfortunate and the injured.

On the other hand, what noble propriety and grace do we feel in the conduct of those who, in their own case, exert that recollection and self-command which constitute the dignity of every passion, and which bring it down to what others can enter into? We are disgusted with that clamorous grief, which, without any delicacy, calls upon our compassion with sighs and tears and importunate lamentations. But we reverence that reserved, that silent and majestic sorrow, which discovers itself only in the swelling of the eyes, in the quivering of the lips and cheeks, and in the distant, but affecting, coldness of the whole behaviour. It imposes the

like silence upon us. We regard it with respectful attention, and watch with anxious concern over our whole behaviour, lest by any impropriety we should disturb that concerted tranquillity, which it requires so great an effort to support.

The insolence and brutality of anger, in the same manner when we indulge its fury without check or restraint, is, of all objects, the most detestable. But we admire that noble and generous resentment which governs its pursuit of the greatest injuries, not by the rage which they are apt to excite in the breast of the sufferer, but by the indignation which they naturally call forth in that of the impartial spectator; which allows no word, no gesture, to escape it beyond what this more equitable sentiment would dictate; which never, even in thought, attempts any greater vengeance, nor desires to inflict any greater punishment, than what every indifferent person would rejoice to see executed.

And hence it is, that to feel much for others and little for ourselves, that to restrain our selfish, and to indulge our benevolent affections, constitutes the perfection of human nature; and can alone produce among mankind that harmony of sentiments and passions in which consists their whole grace and propriety. As to love our neighbour as we love ourselves is the great law of Christianity, so it is the great precept of nature to love ourselves only as we love our neighbour, or what comes to the same thing, as our neighbour is capable of loving us.

As taste and good judgment, when they are

considered as qualities, which deserve praise and admiration, are supposed to imply a delicacy of sentiment and an acuteness of understanding not commonly to be met with; so the virtues of sensibility and self-command are not apprehended to consist in the ordinary, but in the uncommon degrees of those qualities. The amiable virtue of humanity requires, surely, a sensibility, much beyond what is possessed by the rude vulgar of mankind. The great and exalted virtue of magnanimity undoubtedly demands much more than that degree of self-command, which the weakest of mortals is capable of exerting. As in the common degree of the intellectual qualities, there is no abilities; so in the common degree of the moral, there is no virtue. Virtue is excellence, something uncommonly great and beautiful, which rises far above what is vulgar and ordinary. The amiable virtues consist in that degree of sensibility which surprises by its exquisite and unexpected delicacy and tenderness. The awful and respectable, in that degree of self-command which astonishes by its amazing superiority over the most ungovernable passions of human nature.

There is, in this respect, a considerable difference between virtue and mere propriety; between those qualities and actions which deserve to be admired and celebrated, and those which simply deserve to be approved of. Upon many occasions, to act with the most perfect propriety, requires no more than that common and ordinary degree of sensibility or self-command which the

most worthless of mankind are possess of, and sometimes even that degree is not necessary. Thus, to give a very low instance, to eat when we are hungry, is certainly, upon ordinary occasions, perfectly right and proper, and cannot miss being approved of as such by every body. Nothing, however, could be more absurd than to say it was virtuous.

On the contrary, there may frequently be a considerable degree of virtue in those actions which fall short of the most perfect propriety; because they may still approach nearer to perfection than could well be expected upon occasions in which it was so extremely difficult to attain it: and this is very often the case upon those occasions which require the greatest exertions of self-command. There are some situations which bear so hard upon human nature, that the greatest degree of self-government, which can belong to so imperfect a creature as man, is not able to stifle, altogether, the voice of human weakness, or reduce the violence of the passions to that pitch of moderation, in which the impartial spectator can entirely enter into them. Though in those cases, therefore, the behaviour of the sufferer fall short of the most perfect propriety; it may still deserve some applause, and even in a certain sense, may be denominated virtuous. It may still manifest an effort of generosity and magnanimity of which the greater part of men are incapable; and though it fails of absolute perfection, it may be a much nearer approximation towards perfection, than
what,

what, upon such trying occasions, is commonly either to be found or to be expected.

In cases of this kind, when we are determining the degree of blame or applause which seems due to any action, we very frequently make use of two different standards. The first is the idea of complete propriety and perfection, which, in those difficult situations, no human conduct ever did, or ever can come up to; and in comparison with which the actions of all men must for ever appear blameable and imperfect. The second is the idea of that degree of proximity or distance from this complete perfection, which the actions of the greater part of men commonly arrive at. Whatever goes beyond this degree, how far soever it may be removed from absolute perfection, seems to deserve applause; and whatever falls short of it, to deserve blame.

It is in the same manner that we judge of the productions of all the arts which address themselves to the imagination. When a critic examines the work of any of the great masters of poetry or painting, he may sometimes examine it by an idea of perfection, in his own mind, which neither that nor any other human work will ever come up to; and as long as he compares it with this standard, he can see nothing in it but faults and imperfections. But when he comes to consider the rank which it ought to hold among other works of the same kind, he necessarily compares it with a very different standard, the common degree of excellence which is usually attained in this

particular art; and when he judges of it by this new measure, it may often appear to deserve the highest applause, upon account of its approaching much nearer to perfection than the greater part of those works which can be brought into competition with it.

SECTION II.

Of the Degrees of the different Passions which are consistent with Propriety.

INTRODUCTION.

THE propriety of every passion excited by objects peculiarly related to ourselves, the pitch which the spectator can go along with, must lie, it is evident, in a certain mediocrity. If the passion is too high, or if it is too low, he cannot enter into it. Grief and resentment for private misfortunes and injuries may easily, for example, be too high, and in the greater part of mankind they are so. They may likewise, though this more rarely happens, be too low. We denominate the excess, weakness and fury: and we call the defect stupidity, insensibility, and want of spirit. We can enter into neither of them, but are astonished and confounded to see them.

This mediocrity, however, in which the point of propriety consists, is different in different passions. It is high in some, and low in others.

There are some passions which it is indecent to express very strongly, even upon those occasions, in which it is acknowledged that we cannot avoid feeling them in the highest degree. And there are others of which the strongest expressions are upon many occasions extremely graceful, even though the passions themselves do not, perhaps, arise so necessarily. The first are those passions with which for certain reasons, there is little or no sympathy: the second are those with which, for other reasons, there is the greatest. And if we consider all the different passions of human nature, we shall find that they are regarded as decent, or indecent, just in proportion as mankind are more or less disposed to sympathize with them.

CHAP. I.

Of the Passions which take their origin from the body.

1. **I**T is indecent to express any strong degree of those passions which arise from a certain situation or disposition of the body; because the company, not being in the same disposition, cannot be expected to sympathize with them. Violent hunger, for example, though upon many occasions not only natural, but unavoidable, is always indecent, and to eat voraciously is universally regarded as a piece of ill manners. There is, however, some degree of sympathy, even with hunger. It is agreeable

to see our companions eat with a good appetite, and all expressions of loathing are offensive. The disposition of body which is habitual to a man in health, makes his stomach easily keep time, if I may be allowed so coarse an expression, with the one, and not with the other. We can sympathize with the distress which excessive hunger occasions when we read the description of it in the journal of a siege, or of a sea-voyage. We imagine ourselves in the situation of the sufferers, and thence readily conceive the grief, the fear and consternation, which must necessarily distract them. We feel, ourselves, some degree of those passions, and therefore sympathize with them: but as we do not grow hungry by reading the description, we cannot properly, even in this case, be said to sympathize with their hunger.

It is the same case with the passion by which Nature unites the two sexes. Though naturally the most furious of all the passions, all strong expressions of it are upon every occasion indecent, even between persons in whom its most complete indulgence is acknowledged by all laws, both human and divine, to be perfectly innocent. There seems, however, to be some degree of sympathy even with this passion. To talk to a woman as we should to a man is improper: it is expected that their company should inspire us with more gaiety, more pleasantries, and more attention; and an entire insensibility to the fair sex, renders a man contemptible in some measure even to the men.

Such is our aversion for all the appetites which

take their origin from the body: all strong expressions of them are loathsome and disagreeable. According to some ancient philosophers, these are the passions which we share in common with the brutes, and which having no connexion with the characteristical qualities of human nature, are upon that account beneath its dignity. But there are many other passions which we share in common with the brutes, such as resentment, natural affection, even gratitude, which do not, upon that account, appear to be so brutal. The true cause of the peculiar disgust which we conceive for the appetites of the body when we see them in other men, is that we cannot enter into them. To the person himself who feels them, as soon as they are gratified, the object that excited them ceases to be agreeable even its presence often becomes offensive to him; he looks round to no purpose for the charm which transported him the moment before, and he can now as little enter into his own passion as another person. When we have dined, we order the covers to be removed; and we should treat in the same manner the objects of the most ardent and passionate desires, if they were the objects of no other passions but those which take their origin from the body.

In the command of those appetites of the body consists that virtue which is properly called temperance. To restrain them within those bounds, which regard to health and fortune prescribes, is the part of prudence. But to confine them within those limits, which grace, which propriety, which

delicacy, and modesty, require, is the office of temperance.

2. It is for the same reason that to cry out with bodily pain, how intolerable soever, appears always unmanly and unbecoming. There is, however, a good deal of sympathy even with bodily pain. if, as has already been observed, I see a stroke aimed, and just ready to fall upon the leg, or arm, of another person, I naturally shrink and draw back my own leg, or my own arm: and when it does fall, I feel it in the same measure, and am hurt by it as well as the sufferer. My hurt, however, is, no doubt, excessively slight, and, upon that account, if he makes any violent outcry, as I cannot go along with him, I never fail to despise him. And this is the case of all the passions which take their origin from the body: they excite either no sympathy at all, or such a degree of it, as is altogether disproportioned to the violence of what is felt by the sufferer.

X It is quite otherwise with those passions which take their origin from the imagination. The frame of my body can be but little affected by the alterations which are brought about upon that of my companion: but my imagination is more ductile, and more readily assumes, if I may say so, the shape and configuration of the imaginations of those with whom I am familiar. A disappointment in love, or ambition, will, upon this account, call forth more sympathy than the greatest bodily evil. Those passions arise altogether from the imagination. The person who has lost his whole fortune, if he is in

health, feels nothing in his body. What he suffers is from the imagination only, which represents to him the loss of his dignity, neglect from his friends, contempt from his enemies, dependance, want, and misery, coming fast upon him; and we sympathize with him more strongly upon this account, because our imaginations can more readily mould themselves upon his imagination, than our bodies can mould themselves upon his body.

The loss of a leg may generally be regarded as a more real calamity than the loss of a mistress. It would be a ridiculous tragedy, however, of which the catastrophe was to turn upon a loss of that kind. A misfortune of the other kind, how frivolous soever it may appear to be, has given occasion to many a fine one.


Nothing is so soon forgot as pain. The moment it is gone the whole agony of it is over, and the thought of it can no longer give us any sort of disturbance. We ourselves cannot then enter into the anxiety and anguish which we had before conceived. An unguarded word from a friend will occasion a more durable uneasiness. The agony which this creates is by no means over with the word. What at first disturbs us is not the object of the senses, but the idea of the imagination. As it is an idea, therefore, which occasions our uneasiness, till time and other accidents have in some measure effaced it from our memory, the imagination continues to fret and rankle within, from the thought of it.

Pain never calls forth any very lively sympathy

unless it is accompanied with danger. We sympathize with the fear, though not with the agony of the sufferer. Fear, however, is a passion derived altogether from the imagination, which represents, with an uncertainty and fluctuation that increases our anxiety, not what we really feel, but what we may hereafter possibly suffer. The gout or the tooth-ach, though exquisitely painful, excite very little sympathy; more dangerous diseases, though accompanied with very little pain, excite the highest.

Some people faint and grow sick at the sight of a chirurgical operation, and that bodily pain which is occasioned by tearing the flesh, seems, in them, to excite the most excessive sympathy. We conceive in a much more lively and distinct manner the pain which proceeds from an external cause, than we do that which arises from an internal disorder. I can scarce form an idea of the agonies of my neighbour when he is tortured with the gout, or the stone; but I have the clearest conception of what he must suffer from an incision, a wound, or a fracture. The chief cause, however, why such objects produce such violent effects upon us, is their novelty. One who has been witness to a dozen dissections, and as many amputations, sees, ever after, all operations of this kind with great indifference, and often with perfect insensibility. Though we have read or seen represented more than five hundred tragedies; we shall seldom feel so entire an abatement of our sensibility to the objects which they represent to us,

In some of the Greek tragedies there is an attempt to excite compassion, by the representation of the agonies of bodily pain. Philoctetes cries out and faints from the extremity of his sufferings. Hippolytus and Hercules are both introduced as expiring under the severest tortures, which, it seems, even the fortitude of Hercules was incapable of supporting. In all these cases, however, it is not the pain which interests us, but some other circumstance. It is not the sore foot, but the solitude, of Philoctetes which affects us, and diffuses over that charming tragedy, that romantic wildness, which is so agreeable to the imagination. The agonies of Hercules and Hippolytus are interesting only because we foresee that death is to be the consequence. If those heroes were to recover, we should think the representation of their sufferings perfectly ridiculous. What a tragedy would that be of which the distress consisted in a colic! Yet no pain is more exquisite. These attempts to excite compassion by the representation of bodily pain, may be regarded as among the greatest breaches of decorum of which the Greek theatre has set the example.



The little sympathy which we feel with bodily pain is the foundation of the propriety of constancy and patience in enduring it. The man, who under the severest tortures allows no weakness to escape him, vents no groan, gives way to no passion which we do not entirely enter into, commands our highest admiration. His firmness enables him to keep time with our indifference and insensibility. We

admire and entirely go along with the magnanimous effort which he makes for this purpose. We approve of his behaviour, and from our experience of the common weakness of human nature, we are surpris'd, and wonder how he should be able to act so as to deserve approbation. Approbation, mixed and animated by wonder and surprife, constitutes the sentiment which is properly called admiration, of which applause is the natural expression, as has already been observed.

C H A P. II.

Of those Passions which take their origin from a particular turn or habit of the Imagination.

EVEN of the passions derived from the imagination, those which take their origin from a peculiar turn or habit it has acquired, though they may be acknowledged to be perfectly natural, are however, but little sympathized with. The imaginations of mankind, not having acquired that particular turn, cannot enter into them; and such passions, though they may be allowed to be almost unavoidable in some part of life, are always, in some measure, ridiculous. This is the case with that strong attachment which naturally grows up between two persons of different sexes, who have long fixed their thoughts upon one another. Our imagination not having run in the same channel with that of the lover, we cannot enter into the

eagerness of his emotions. If our friend has been injured, we readily sympathize with his resentment, and grow angry with the very person with whom he is angry. If he has received a benefit, we readily enter into his gratitude, and have a very high sense of the merit of his benefactor. But if he is in love, though we may think his passion just as reasonable as any of the kind, yet we never think ourselves bound to conceive a passion of the same kind, and for the same person for whom he has conceived it. The passion appears to every body, but the man who feels it, entirely disproportioned to the value of the object; and love, though it is pardoned in a certain age because we know it is natural, is always laughed at, because we cannot enter into it. All serious and strong expressions of it appear ridiculous to a third person; and though a lover may be good company to his mistress, he is so to nobody else. He himself is sensible of this; and as long as he continues in his sober senses, endeavours to treat his own passion with raillery and ridicule. It is the only style in which we care to hear of it; because it is the only style in which we ourselves are disposed to talk of it. We grow weary of the grave, pedantic, and long-sentenced love of Cowley and Petrarca, who never have done with exaggerating the violence of their attachment; but the gaiety of Ovid, and the gallantry of Horace, are always agreeable.

But though we feel no proper sympathy with an attachment of this kind, though we never approach even in imagination towards conceiving a passion

for that particular person, yet as we either have conceived, or may be disposed to conceive, passions of the same kind, we readily enter into those high hopes of happiness which are proposed from its gratification, as well as into that exquisite distress which is feared from its disappointment. It interests us not as a passion, but as a situation that gives occasion to other passions which interest us; to hope, to fear, and to distress of every kind: in the same manner as in a description of a sea-voyage, it is not the hunger which interests us, but the distress which that hunger occasions. Though we do not properly enter into the attachment of the lover, we readily go along with those expectations of romantic happiness which he derives from it. We feel how natural it is for the mind, in a certain situation, relaxed with indolence, and fatigued with the violence of desire, to long for serenity and quiet, to hope to find them in the gratification of the passion which distracts it, and to frame to itself the idea of that life of pastoral tranquillity and retirement which the elegant, the tender, and the passionate Tibullus takes so much pleasure in describing; a life like what the poets describe in the Fortunate Islands, a life of friendship, liberty, and repose; free from labor, and from care, and from all the turbulent passions which attend them. Even scenes of this kind interest us most, when they are painted rather as what is hoped, than as what is enjoyed. The grossness of that passion, which mixes with, and is, perhaps, the foundation of love, disappears

when its gratification is far off and at a distance; but renders the whole offensive, when described as what is immediately possessed. The happy passion, upon this account, interests us much less than the fearful and the melancholy. We tremble for whatever can disappoint such natural and agreeable hopes: and thus enter into all the anxiety, and concern, and distress of the lover.

Hence it is, that, in some modern tragedies and romances, this passion appears so wonderfully interesting. It is not so much the love of Castalio and Monimia which attaches us in the Orphan, as the distress which that love occasions. The author who should introduce two lovers, in a scene of perfect security, expressing their mutual fondness for one another, would excite laughter, and not sympathy. If a scene of this kind is ever admitted into a tragedy, it is always, in some measure, improper, and is endured, not from any sympathy with the passion that is expressed in it, but from concern for the dangers and difficulties with which the audience foresee that its gratification is likely to be attended.

The reserve which the laws of society impose upon the fair sex, with regard to this weakness, renders it more peculiarly distressful in them, and, upon that very account, more deeply interesting. We are charmed with the love of Phædra, as it is expressed in the French tragedy of that name, notwithstanding all the extravagance and guilt which attend it. That very extravagance and guilt may be said, in some measure, to recommend it to us.

Her fear, her shame, her remorse, her horror, her despair, become thereby more natural and interesting. All the secondary passions, if I may be allowed to call them so, which arise from the situation of love, become necessarily more furious and violent; and it is with these secondary passions only that we can properly be said to sympathize.

Of all the passions, however, which are so extravagantly disproportioned to the value of their objects, love is the only one that appears, even to the weakest minds, to have any thing in it that is either graceful or agreeable. In itself, first of all, though it may be ridiculous, it is not naturally odious; and though its consequences are often fatal and dreadful, its intentions are seldom mischievous. And then, though there is little propriety in the passion itself, there is a good deal in some of those which always accompany it. There is in love a strong mixture of humanity, generosity, kindness, friendship, esteem; passions with which, of all others, for reasons which shall be explained immediately, we have the greatest propensity to sympathize, even notwithstanding we are sensible that they are, in some measure, excessive. The sympathy which we feel with them, renders the passion which they accompany less disagreeable, and supports it in our imagination, notwithstanding all the vices which commonly go along with it; though in the one sex it necessarily leads to the last ruin and infamy; and though in the other, where it is apprehended to be least fatal, it is almost always attended with an incapacity for labor, a neglect of

duty, a contempt of fame, and even of common reputation. Notwithstanding all this, the degree of sensibility and generosity with which it is supposed to be accompanied, renders it to many the object of vanity; and they are fond of appearing capable of feeling what would do them no honor if they had really felt it.

It is for a reason of the same kind, that a certain reserve is necessary when we talk of our own friends, our own studies, our own professions. All these are objects which we cannot expect should interest our companions in the same degree in which they interest us. And it is for want of this reserve, that the one half of mankind make bad company to the other. A philosopher is company to a philosopher only; the member of a club, to his own little knot of companions.

CHAP. III.

Of the unsocial Passions.

THERE is another set of passions, which, though derived from the imagination, yet before we can enter into them, or regard them as graceful or becoming, must always be brought down to a pitch much lower than that to which undisciplined nature would raise them. These are, hatred and resentment, with all their different modifications. With regard to all such passions, our sympathy is divided between the person who feels them, and

the person who is the object of them. The interests of these two are directly opposite. What our sympathy with the person who feels them would prompt us to wish for, our fellow-feeling with the other would lead us to fear. As they are both men, we are concerned for both, and our fear for what the one may suffer, damps our resentment for what the other has suffered. Our sympathy, therefore, with the man who has received the provocation, necessarily falls short of the passion which naturally animates him, not only upon account of those general causes which render all sympathetic passions inferior to the original ones, but upon account of that particular cause which is peculiar to itself, our opposite sympathy with another person. Before resentment, therefore, can become graceful and agreeable, it must be more humbled and brought down below that pitch to which it would naturally rise, than almost any other passion.

Mankind, at the same time, have a very strong sense of the injuries that are done to another. The villain, in a tragedy or romance, is as much the object of our indignation, as the hero is that of our sympathy and affection. We detest Iago as much as we esteem Othello; and delight as much in the punishment of the one, as we are grieved at the distress of the other. But though mankind have so strong a fellow-feeling with the injuries that are done to their brethren, they do not always resent them the more that the sufferer appears to resent them. Upon most occasions, the greater his patience, his mildness, his humanity, provided

it

it does not appear that he wants spirit, or that fear was the motive of his forbearance, the higher the resentment against the person who injured him. The amiableness of the character exasperates their sense of the atrocity of the injury.

These passions, however, are regarded as necessary parts of the character of human nature. A person becomes contemptible who tamely sits still, and submits to insults, without attempting either to repel or to revenge them. We cannot enter into his indifference and insensibility: we call his behaviour mean-spiritedness, and are as really provoked by it as by the insolence of his adversary. Even the mob are enraged to see any man submit patiently to affronts and ill usage. They desire to see this insolence resented, and resented by the person who suffers from it. They cry to him with fury, to defend, or to revenge himself. If his indignation rouses at last, they heartily applaud, and sympathize with it. It enlivens their own indignation against his enemy, whom they rejoice to see him attack in turn, and are as really gratified by his revenge, provided it is not immoderate, as if the injury had been done to themselves.

But though the utility of those passions to the individual, by rendering it dangerous to insult or injure him, be acknowledged; and though their utility to the public, as the guardians of justice and of the equality of its administration, be not less considerable, as shall be shown hereafter; yet there is still something disagreeable in the passions

themselves, which makes the appearance of them in other men the natural object of our aversion. The expression of anger towards any body present, if it exceeds a bare intimation that we are sensible of his ill usage, is regarded not only as an insult to that particular person, but as a rudeness to the whole company. Respect for them ought to have restrained us from giving way to so boisterous and offensive an emotion. It is the remote effects of these passions which are agreeable; the immediate effects are mischief to the person against whom they are directed. But it is the immediate, and not the remote effects of objects which render them agreeable or disagreeable to the imagination. A prison is certainly more useful to the public than a palace; and the person who founds the one is generally directed, by a much juster spirit of patriotism, than he who builds the other. But the immediate effects of a prison, the confinement of the wretches shut up in it, are disagreeable; and the imagination either does not take time to trace out the remote ones, or sees them at too great a distance to be much affected by them. A prison, therefore, will always be a disagreeable object; and the fitter it is for the purpose for which it was intended, it will be the more so. A palace, on the contrary, will always be agreeable; yet its remote effects may often be inconvenient to the public. It may serve to promote luxury, and set the example of the dissolution of manners. Its immediate effects, however, the convenience, the pleasure, and the gaiety of the people who live in it, being all agreeable,

and suggesting to the imagination a thousand agreeable ideas, that faculty generally rests upon them, and seldom goes further in tracing its more distant consequences. Trophies of the instruments of music or of agriculture, imitated in painting or in stucco, make a common and an agreeable ornament of our halls and dining-rooms. A trophy of the same kind, composed of the instruments of surgery, of dissecting and amputation-knives, of saws for cutting the bones, of trepanning instruments, &c. would be absurd and shocking. Instruments of surgery, however, are always more finely polished, and generally more nicely adapted to the purposes for which they are intended, than instruments of agriculture. The remote effects of them too, the health of the patient, is agreeable; yet as the immediate effect of them is pain and suffering, the sight of them always displeases us. Instruments of war are agreeable, though their immediate effect may seem to be in the same manner pain and suffering. But then it is the pain and suffering of our enemies, with whom we have no sympathy. With regard to us, they are immediately connected with the agreeable ideas of courage, victory, and honor. They are themselves, therefore, supposed to make one of the noblest parts of dress, and the imitation of them one of the finest ornaments of architecture. It is the same case with the qualities of the mind. The ancient stoics were of opinion, that as the world was governed by the all-ruling providence of a wise, powerful, and good God, every single event ought to be

regarded, as making a necessary part of the plan of the universe, and as tending to promote the general order and happiness of the whole: that the vices and follies of mankind, therefore, made as necessary a part of this plan as their wisdom or their virtue; and by that eternal art which educes good from ill, were made to tend equally to the prosperity and perfection of the great system of nature. No speculation of this kind, however, how deeply soever it might be rooted in the mind, could diminish our natural abhorrence for vice, whose immediate effects are so destructive, and whose remote ones are too distant to be traced by the imagination.

It is the same case with those passions we have been just now considering. Their immediate effects are so disagreeable, that even when they are most justly provoked, there is still something about them which disgusts us. These, therefore, are the only passions of which the expressions, as I formerly observed, do not dispose and prepare us to sympathize with them, before we are informed of the cause which excites them. The plaintive voice of misery, when heard at a distance, will not allow us to be indifferent about the person from whom it comes. As soon as it strikes our ear, it interests us in his fortune, and, if continued, forces us almost involuntarily to fly to his assistance. The sight of a smiling countenance, in the same manner, elevates even the pensive into that gay and airy mood, which disposes him to sympathize with, and share the joy which it expresses; and he

feels his heart, which with thought and care was before that shrunk and depressed, instantly expanded and elated. But it is quite otherwise with the expressions of hatred and resentment. The hoarse, boisterous, and discordant voice of anger, when heard at a distance, inspires us either with fear or aversion. We do not fly towards it, as to one who cries out with pain and agony. Women, and men of weak nerves, tremble and are overcome with fear, though sensible that themselves are not the objects of the anger. They conceive fear, however, by putting themselves in the situation of the person who is so. Even those of stouter hearts are disturbed; not indeed enough to make them afraid, but enough to make them angry; for anger is the passion which they would feel in the situation of the other person. It is the same case with hatred.

Mere expressions of spite inspire it against nobody, but the man who uses them. Both these passions are by nature the objects of our aversion. Their disagreeable and boisterous appearance never excites, never prepares, and often disturbs our sympathy. Grief does not more powerfully engage and attract us to the person in whom we observe it, than these, while we are ignorant of their cause, disgust and detach us from him. It was, it seems, the intention of Nature, that those rougher and more unamiable emotions, which drive men from one another, should be less easily and more rarely communicated.

When music imitates the modulations of grief or joy, it either actually inspires us with those

passions, or at least puts us in the mood which disposes us to conceive them. But when it imitates the notes of anger, it inspires us with fear. Joy, grief, love, admiration, devotion, are all of them passions which are naturally musical. Their natural tones are all soft, clear, and melodious; and they naturally express themselves in periods which are distinguished by regular pauses, and which upon that account are easily adapted to the regular returns of the correspondent airs of a tune. The voice of anger, on the contrary, and of all the passions which are akin to it, is harsh and discordant. Its periods too are all irregular, sometimes very long, and sometimes very short, and distinguished by no regular pauses. It is with difficulty, therefore, that music can imitate any of those passions; and the music which does imitate them is not the most agreeable. A whole entertainment may consist, without any impropriety, of the imitation of the social and agreeable passions. It would be a strange entertainment which consisted altogether of the imitations of hatred and resentment.

If those passions are disagreeable to the spectator, they are not less so to the person who feels them. Hatred and anger are the greatest poison to the happiness of a good mind. There is, in the very feeling of those passions, something harsh, jarring, and convulsive, something that tears and distracts the breast, and is altogether destructive of that composure and tranquillity of mind which is so necessary to happiness, and which is best promoted by

the contrary passions of gratitude and love. It is not the value of what they lose by the perfidy and ingratitude of those they live with, which the generous and humane are most apt to regret. Whatever they may have lost, they can generally be very happy without it. What most disturbs them is the idea of perfidy and ingratitude exercised towards themselves; and the discordant and disagreeable passions which this excites, constitute, in their own opinion, the chief part of the injury which they suffer.

How many things are requisite to render the gratification and resentment completely agreeable, and to make the spectator thoroughly sympathize with our revenge? The provocation must first of all be such that we should become contemptible, and be exposed to perpetual insults, if we did not, in some measure, resent it. Smaller offences are always better neglected; nor is there any thing more despicable than that froward and captious humor which takes fire upon every slight occasion of quarrel. We should resent more from a sense of the propriety of resentment, from a sense that mankind expect and require it of us, than because we feel in ourselves the furies of that disagreeable passion. There is no passion, of which the human mind is capable, concerning whose justness we ought to be so doubtful, concerning whose indulgence we ought so carefully to consult our natural sense of propriety, or so diligently to consider what will be the sentiments of the cool and impartial spectator. Magnanimity, or a regard to maintain our

own rank and dignity in society, is the only motive which can ennoble the expressions of this disagreeable passion. This motive must characterize our whole style and deportment. These must be plain, open, and direct; determined without positiveness, and elevated without insolence; not only free from petulance and low scurrility, but generous, candid, and full of all proper regards, even for the person who has offended us. It must appear, in short, from our whole manner, without our laboring affectedly to express it, that passion has not extinguished our humanity; and that if we yield to the dictates of revenge, it is with reluctance, from necessity, and in consequence of great and repeated provocations. When resentment is guarded and qualified in this manner, it may be admitted to be even generous and noble.

CHAP. IV.

Of the social Passions.

AS it is a divided sympathy which renders the whole set of passions just now mentioned, upon most occasions, so ungraceful and disagreeable; so there is another set opposite to these, which a redoubled sympathy renders almost always peculiarly agreeable and becoming. Generosity, humanity, kindness, compassion, mutual friendship and esteem, all the social and benevolent affections, when expressed in the countenance or behaviour, even

towards those who are not peculiarly connected with ourselves, please the indifferent spectator upon almost every occasion. His sympathy with the person who feels those passions, exactly coincides with his concern for the person who is the object of them. The interest, which, as a man, he is obliged to take in the happiness of this last, enlivens his fellow-feeling with the sentiments of the other, whose emotions are employed about the same object. We have always, therefore, the strongest disposition to sympathize with the benevolent affections. They appear in every respect agreeable to us. We enter into the satisfaction both of the person who feels them, and of the person who is the object of them. For as to be the object of hatred and indignation gives more pain than all the evil which a brave man can fear from his enemies; so there is a satisfaction in the consciousness of being beloved, which, to a person of delicacy and sensibility, is of more importance to happiness, than all the advantage which he can expect to derive from it. What character is so detestable as that of one who takes pleasure to sow dissension among friends, and to turn their most tender love into mortal hatred? Yet wherein does the atrocity of this so much abhorred injury consist? Is it in depriving them of the frivolous good offices, which, had their friendship continued, they might have expected from one another? It is in depriving them of that friendship itself, in robbing them of each other's affections, from which both derived so much satisfaction; it is in disturbing the harmony of their hearts, and putting an end to

that happy commerce which had before subsisted between them. These affections, that harmony, this commerce, are felt, not only by the tender and the delicate, but by the rudest vulgar of mankind, to be of more importance to happiness than all the little services which could be expected to flow from them.

The sentiment of love is, in itself, agreeable to the person who feels it. It soothes and composes the breast, seems to favor the vital motions, and to promote the healthful state of the human constitution; and it is rendered still more delightful by the consciousness of the gratitude and satisfaction which it must excite in him who is the object of it. Their mutual regard renders them happy in one another, and sympathy, with this mutual regard, makes them agreeable to every other person. With what pleasure do we look upon a family, through the whole of which reign mutual love and esteem, where the parents and children are companions for one another, without any other difference than what is made by respectful affection on the one side, and kind indulgence on the other; where freedom and fondness, mutual raillery and mutual kindness, show that no opposition of interest divides the brothers, nor any rivalry of favor sets the sisters at variance, and where every thing presents us with the idea of peace, cheerfulness, harmony, and contentment? On the contrary, how uneasy are we made when we go into a house in which jarring contention sets one half of those who dwell in it against the other;

where amidst affected smoothness and complaisance, suspicious looks and sudden starts of passion betray the mutual jealousies which burn within them, and which are every moment ready to burst out through all the restraints which the presence of the company imposes?

Those amiable passions, even when they are acknowledged to be excessive, are never regarded with aversion. There is something agreeable even in the weakness of friendship and humanity. The too tender mother, the too indulgent father, the too generous and affectionate friend, may sometimes, perhaps, on account of the softness of their natures, be looked upon with a species of pity, in which, however, there is a mixture of love, but can never be regarded with hatred and aversion, nor even with contempt, unless by the most brutal and worthless of mankind. It is always with concern, with sympathy and kindness, that we blame them for the extravagance of their attachment. There is a helplessness in the character of extreme humanity which more than any thing interests our pity. There is nothing in itself which renders us either ungraceful or disagreeable. We only regret that it is unfit for the world, because the world is unworthy of it, and because it must expose the person who is endowed with it as a prey to the perfidy and ingratitude of insinuating falsehood, and to a thousand pains and uneasinesses, which, of all men, he the least deserves to feel, and which generally too he is, of all men, the least capable of supporting. It is quite otherwise

with hatred and resentment. Too violent a propensity to those detestable passions, renders a person the object of universal dread and abhorrence, who, like a wild beast, ought, we think, to be hunted out of all civil society.

CHAP. V.

Of the selfish Passions.

BESIDES those two opposite sets of passions, the social and unsocial, there is another which holds a sort of middle place between them; is never either so graceful as is sometimes the one set, nor is ever so odious as is sometimes the other. Grief and joy, when conceived upon account of our own private good or bad fortune, constitute this third set of passions. Even when excessive, they are never so disagreeable as excessive resentment, because no opposite sympathy can ever interest us against them: and when most suitable to their objects, they are never so agreeable as impartial humanity and just benevolence; because no double sympathy can ever interest us for them. There is, however, this difference between grief and joy, that we are generally most disposed to sympathize with small joys and great sorrows. The man who, by some sudden revolution of fortune, is lifted up all at once into a condition of life, greatly above what he had formerly lived in, may be assured that the congratulations of his best friends are not

all of them perfectly sincere. An upstart, though of the greatest merit, is generally disagreeable, and a sentiment of envy commonly prevents us from heartily sympathizing with his joy. If he has any judgment, he is sensible of this, and instead of appearing to be elated with his good fortune, he endeavours, as much as he can, to smother his joy, and keep down that elevation of mind with which his new circumstances naturally inspire him. He affects the same plainness of dress, and the same modesty of behaviour, which became him in his former station. He redoubles his attention to his old friends, and endeavours more than ever to be humble, assiduous, and complaisant. And this is the behaviour which in his situation we most approve of; because we expect, it seems, that he should have more sympathy with our envy and aversion to his happiness, than we have with his happiness. It is seldom that with all this he succeeds. We suspect the sincerity of his humility, and he grows weary of this constraint. In a little time, therefore, he generally leaves all his old friends behind him; some of the meanest of them excepted, who may, perhaps, condescend to become his dependents: nor does he always acquire any new ones; the pride of his new connexions is as much affronted at finding him their equal, as that of his old ones had been by his becoming their superior: and it requires the most obstinate and persevering modesty to atone for this mortification to either. He generally grows weary too soon, and is provoked, by the sullen and suspicious pride of

the one, and by the saucy contempt of the other, to treat the first with neglect, and the second with petulance, till at last he grows habitually insolent, and forfeits the esteem of all. If the chief part of human happiness arises from the consciousness of being beloved, as I believe it does, those sudden changes of fortune seldom contribute much to happiness. He is happiest who advances more gradually to greatness, whom the public destines to every step of his preferment long before he arrives at it, in whom, upon that account, when it comes, it can excite no extravagant joy, and with regard to whom it cannot reasonably create either any jealousy in those he overtakes, or any envy in those he leaves behind.

Mankind, however, more readily sympathize with those smaller joys which flow from less important causes. It is decent to be humble amidst great prosperity; but we can scarce express too much satisfaction in all the little occurrences of common life, in the company with which we spent the evening last night, in the entertainment that was set before us, in what was said and what was done, in all the little incidents of the present conversation, and in all those frivolous nothings which fill up the void of human life. Nothing is more graceful than habitual cheerfulness, which is always founded upon a peculiar relish for all the little pleasures which common occurrences afford. We readily sympathize with it: it inspires us with the same joy, and makes every trifle turn up to us in the same agreeable aspect in which it presents itself to

the person endowed with this happy disposition. Hence it is that youth, the season of gaiety, so easily engages our affections. That propensity to joy which seems to animate the bloom, and to sparkle from the eyes of youth and beauty, though in a person of the same sex, exalts, even the aged, to a more joyous mood than ordinary. They forget, for a time, their infirmities, and abandon themselves to those agreeable ideas and emotions to which they have long been strangers, but which, when the presence of so much happiness recalls them to their breast, take their place there, like old acquaintance, from whom they are sorry to have ever been parted, and whom they embrace more heartily upon account of this long separation.

It is quite otherwise with grief. Small vexations excite no sympathy, but deep affliction calls forth the greatest. The man who is made uneasy by every little disagreeable incident, who is hurt if either the cook or the butler have failed in the least article of their duty, who feels every defect in the highest ceremonial of politeness, whether it be shown to himself or to any other person, who takes it amiss that his intimate friend did not bid him good-morrow when they met in the forenoon, and that his brother hummed a tune all the time himself was telling a story; who is put out of humor by the badness of the weather when in the country, by the badness of the roads when upon a journey, and by the want of company, and dulness of all public diversions when in town; such a person, I say, though he should have some

reason, will seldom meet with much sympathy. Joy is a pleasant emotion, and we gladly abandon ourselves to it upon the slightest occasion. We readily, therefore, sympathize with it in others, whenever we are not prejudiced by envy. But grief is painful, and the mind, even when it is our own misfortune, naturally resists and recoils from it. We would endeavour either not to conceive it at all, or to shake it off as soon as we have conceived it. Our aversion to grief will not, indeed, always hinder us from conceiving it in our own case upon very trifling occasions, but it constantly prevents us from sympathizing with it in others when excited by the like frivolous causes: for our sympathetic passions are always less irresistible than our original ones. There is, besides, a malice in mankind, which not only prevents all sympathy with little uneasinesses, but renders them in some measure diverting. Hence the delight which we all take in raillery, and in the small vexation which we observe in our companion, when he is pushed, and urged, and teased upon all sides. Men of the most ordinary good-breeding dissemble the pain which any little incident may give them; and those who are more thoroughly formed to society, turn, of their own accord, all such incidents into raillery, as they know their companions will do for them. The habit which a man, who lives in the world, has acquired of considering how every thing that concerns himself will appear to others, makes those frivolous calamities turn up in the same

same ridiculous light to him, in which he knows they will certainly be considered by them.

Our sympathy, on the contrary, with deep distress, is very strong and very sincere. It is unnecessary to give an instance. We weep even at the feigned representation of a tragedy. If you labor, therefore, under any signal calamity, if by some extraordinary misfortune you are fallen into poverty, into diseases, into disgrace and disappointment; even though your own fault may have been, in part, the occasion, yet you may generally depend upon the sincerest sympathy of all your friends, and, as far as interest and honor will permit, upon their kindest assistance too. But if your misfortune is not of this dreadful kind, if you have only been a little baulked in your ambition, if you have only been jilted by your mistress, or are only hen-pecked by your wife, lay your account with the raillery of all your acquaintance.

SECTION III.

Of the effects of Prosperity and Adversity upon the Judgment of Mankind with regard to the Propriety of Action; and why it is more easy to obtain their Approbation in the one state than in the other.

CHAP. I.

That though our sympathy with sorrow is generally a more lively sensation than our sympathy with joy, it commonly falls much more short of the violence of what is naturally felt by the person principally concerned.

OUR sympathy with sorrow, though not more real, has been more taken notice of than our sympathy with joy. The word sympathy, in its most proper and primitive signification, denotes our fellow-feeling with the sufferings, not that with the enjoyments, of others. A late ingenious and subtile philosopher, thought it necessary to prove, by arguments, that we had a real sympathy with joy, and that congratulation was a principle of human nature. Nobody, I believe, ever thought it necessary to prove that compassion was such.

First of all, our sympathy with sorrow is, in some sense, more universal than that with joy.

Though sorrow is excessive, we may still have some fellow-feeling with it. What we feel does not, indeed, in this case, amount to that complete sympathy, to that perfect harmony and correspondence of sentiments which constitutes approbation. We do not weep, and exclaim, and lament, with the sufferer. We are sensible, on the contrary, of his weakness and of the extravagance of his passion, and yet often feel a very sensible concern upon his account. But if we do not entirely enter into, and go along with, the joy of another, we have no sort of regard or fellow-feeling for it. The man who skips and dances about with that intemperate and senseless joy which we cannot accompany him in, is the object of our contempt and indignation.

Pain besides, whether of mind or body, is a more pungent sensation than pleasure, and our sympathy with pain, though it falls greatly short of what is naturally felt by the sufferer, is generally a more lively and distinct perception than our sympathy with pleasure, though this last often approaches more nearly, as I shall show immediately, to the natural vivacity of the original passion.

Over and above all this, we often struggle to keep down our sympathy with the sorrow of others. Whenever we are not under the observation of the sufferer, we endeavour, for our own sake, to suppress it as we can, and we are not always successful. The opposition which we make to it, and the reluctance with which we yield to it necessarily oblige us to take more particular notice of it. But we never

have occasion to make this opposition to our sympathy with joy. If there is any envy in the case, we never feel the least propensity towards it; and if there is none, we give way to it without any reluctance. On the contrary, as we are always ashamed of our own envy, we often pretend, and sometimes really wish to sympathize with the joy of others, when by that disagreeable sentiment we are disqualified from doing so. We are glad, we say, on account of our neighbour's good fortune, when in our hearts, perhaps, we are really sorry. We often feel a sympathy with sorrow when we would wish to be rid of it; and we often miss that with joy when we would be glad to have it. The obvious observation, therefore, which it naturally falls in our way to make, is, that our propensity to sympathize with sorrow must be very strong, and our inclination to sympathize with joy very weak.

Notwithstanding this prejudice, however, I will venture to affirm, that, when there is no envy in the case, our propensity to sympathize with joy is much stronger than our propensity to sympathize with sorrow; and that our fellow-feeling for the agreeable emotion approaches much more nearly to the vivacity of what is naturally felt by the persons principally concerned, than that which we conceive for the painful one.

We have some indulgence for that excessive grief which we cannot entirely go along with. We know what a prodigious effort is requisite before the sufferer can bring down his emotions to complete harmony and concord with those of the spectator.

Though he fails, therefore, we easily pardon him. But we have no such indulgence for the intemperance of joy; because we are not conscious that any such vast effort is requisite to bring it down to what we can entirely enter into. The man who, under the greatest calamities, can command his sorrow, seems worthy of the highest admiration; but he who, in the fulness of prosperity, can in the same manner master his joy, seems hardly to deserve any praise. We are sensible that there is a much wider interval in the one case than in the other, between what is naturally felt by the person principally concerned, and what the spectator can entirely go along with.

What can be added to the happiness of the man who is in health, who is out of debt, and has a clear conscience? To one in this situation, all accessions of fortune may properly be said to be superfluous; and if he is much elevated upon account of them, it must be the effect of the most frivolous levity. This situation, however, may very well be called the natural and ordinary state of mankind. Notwithstanding the present misery and depravity of the world, so justly lamented, this really is the state of the greater part of men. The greater part of men therefore, cannot find any great difficulty in elevating themselves to all the joy which any accession to this situation can well excite in their companion.

But though little can be added to this state, much may be taken from it. Though between this condition and the highest pitch of human prosperity,

the interval is but a trifle; between it and the lowest depth of misery the distance is immense and prodigious. Adversity, on this account, necessarily depresses the mind of the sufferer much more below its natural state, than prosperity can elevate him above it. The spectator, therefore, must find it much more difficult to sympathize entirely, and keep perfect time, with his sorrow, than thoroughly to enter into his joy, and must depart much further from his own natural and ordinary temper of mind in the one case than in the other. It is on this account, that though our sympathy with sorrow is often a more pungent sensation than our sympathy with joy, it always falls much more short of the violence of what is naturally felt by the person principally concerned.

It is agreeable to sympathize with joy; and wherever envy does not oppose it, our heart abandons itself with satisfaction to the highest transports of that delightful sentiment. But it is painful to go along with grief, and we always enter into it with reluctance*.

* It has been objected to me that as I found the sentiment of approbation, which is always agreeable, upon sympathy, it is inconsistent with my system to admit any disagreeable sympathy. I answer, that in the sentiment of approbation there are two things to be taken notice of; first, the sympathetic passion of the spectator; and, secondly, the emotion which arises from his observing the perfect coincidence between this sympathetic passion in himself, and the original passion in the person principally concerned. This last emotion, in which the sentiment of approbation properly consists, is always agreeable and delightful. The other may either be agreeable or disagreeable, according to the nature of the original passion, whose features it must always, in some measure, retain.

When we attend to the representation of a tragedy, we struggle against that sympathetic sorrow which the entertainment inspires as long as we can, and we give way to it at last only when we can no longer avoid it: we even then endeavour to cover our concern from the company. If we shed any tears, we carefully conceal them, and are afraid, lest the spectators, not entering into this excessive tenderness, should regard it as effeminacy and weakness. The wretch whose misfortunes call upon our compassion feels with what reluctance we are likely to enter into his sorrow, and therefore proposes his grief to us with fear and hesitation: he even smothered the half of it, and is ashamed, upon account of this hard-heartedness of mankind, to give vent to the fulness of his affliction. It is otherwise with the man who riots in joy and success. Wherever envy does not interest us against him, he expects our completest sympathy. He does not fear, therefore, to announce himself with shouts of exultation, in full confidence that we are heartily disposed to go along with him.

Why should we be more ashamed to weep than to laugh before company? We may often have as real occasion to do the one as to do the other, but we always feel that the spectators are more likely to go along with us in the agreeable than in the painful emotion. It is always miserable to complain, even when we are oppressed by the most dreadful calamities. But the triumph of victory is not always ungraceful. Prudence, indeed,

would often advise us to bear our prosperity with more moderation; because prudence would teach us to avoid that envy which this very triumph is, more than any thing, apt to excite.

How hearty are the acclamations of the mob, who never bear any envy to their superiors, at a triumph or a public entry? And how sedate and moderate is commonly their grief at an execution? Our sorrow at a funeral generally amounts to no more than an affected gravity; but our mirth at a christening or a marriage, is always from the heart, and without any affectation. Upon these, and all such joyous occasions, our satisfaction, though not so durable, is often as lively as that of the persons principally concerned. Whenever we cordially congratulate our friends, which, however, to the disgrace of human nature, we do but seldom, their joy literally becomes our joy: we are, for the moment, as happy as they are: our heart swells and overflows with real pleasure: joy and complacency sparkle from our eyes, and animate every feature of our countenance, and every gesture of our body.

But, on the contrary, when we condole with our friends in their afflictions, how little do we feel, in comparison of what they feel? We sit down by them, we look at them, and while they relate to us the circumstances of their misfortune, we listen to them with gravity and attention. But while their narration is every moment interrupted by those natural bursts of passion which often seem almost to choke them in the midst of it; how

far are the languid emotions of our hearts from keeping time to the transports of theirs? We may be sensible, at the same time, that their passion is natural, and no greater than what we ourselves might feel upon the like occasion. We may even inwardly reproach ourselves with our own want of sensibility, and perhaps, on that account, work ourselves up into an artificial sympathy, which, however, when it is raised, is always the lightest and most transitory imaginable; and generally, as soon as we have left the room, vanishes, and is gone for ever. Nature, it seems, when she loaded us with our own sorrows, thought that they were enough, and therefore did not command us to take any further share in those of others, than what was necessary to prompt us to relieve them.

It is on account of this dull sensibility to the afflictions of others, that magnanimity amidst great distress appears always so divinely graceful. His behaviour is genteel and agreeable who can maintain his cheerfulness amidst a number of frivolous disasters. But he appears to be more than mortal who can support in the same manner the most dreadful calamities. We feel what an immense effort is requisite to silence those violent emotions which naturally agitate and distract those in his situation. We are amazed to find that he can command himself so entirely. His firmness, at the same time, perfectly coincides with our insensibility. He makes no demand upon us for that more exquisite degree of sensibility which we find, and which we are mortified to find, that we do

not possess. There is the most perfect correspondence between his sentiments and ours, and on that account the most perfect propriety in his behaviour. It is a propriety too, which, from our experience of the usual weakness of human nature, we could not reasonably have expected he should be able to maintain. We wonder with surprise and astonishment at that strength of mind which is capable of so noble and generous an effort. The sentiment of complete sympathy and approbation, mixed and animated with wonder and surprise, constitutes what is properly called admiration, as has already been more than once taken notice of. Cato, surrounded on all sides by his enemies, unable to resist them, disdaining to submit to them, and reduced, by the proud maxims of that age, to the necessity of destroying himself; yet never shrinking from his misfortunes, never supplicating with the lamentable voice of wretchedness, those miserable sympathetic tears which we are always so unwilling to give; but on the contrary, arming himself with manly fortitude, and the moment before he executes his fatal resolution, giving, with his usual tranquillity, all necessary orders for the safety of his friends; appears to Seneca, that great preacher of insensibility, a spectacle which even the gods themselves might behold with pleasure and admiration.

Whenever we meet, in common life, with any examples of such heroic magnanimity, we are always extremely affected. We are more apt to weep and shed tears for such as, in this manner,

seem to feel nothing for themselves, than for those who give way to all the weakness of sorrow: and in this particular case, the sympathetic grief of the spectator appears to go beyond the original passion in the person principally concerned. The friends of Socrates all wept when he drank the last potion, while he himself expressed the gayest and most cheerful tranquillity. Upon all such occasions the spectator makes no effort, and has no occasion to make any, in order to conquer his sympathetic sorrow. He is under no fear that it will transport him to any thing that is extravagant and improper; he is rather pleased with the sensibility of his own heart, and gives way to it with complacency and self-approbation. He gladly indulges, therefore, the most melancholy views which can naturally occur to him, concerning the calamity of his friend, for whom, perhaps, he never felt so exquisitely before, the tender and tearful passion of love. But it is quite otherwise with the person principally concerned. He is obliged, as much as possible, to turn away his eyes from whatever is either naturally terrible or disagreeable in his situation. Too serious an attention to those circumstances, he fears, might make so violent an impression upon him, that he could no longer keep within the bounds of moderation, or render himself the object of the complete sympathy and approbation of the spectators. He fixes his thoughts, therefore, upon those only which are agreeable, the applause and admiration which he is about to deserve by the heroic

magnanimity of his behaviour. To feel that he is capable of so noble and generous an effort, to feel that in this dreadful situation he can still act as he would desire to act, animates and transports him with joy, and enables him to support that triumphant gaiety which seems to exult in the victory he thus gains over his misfortunes.

On the contrary, he always appears, in some measure, mean and despicable, who is sunk in sorrow and dejection upon account of any calamity of his own. We cannot bring ourselves to feel for him what he feels for himself, and what, perhaps, we should feel for ourselves if in his situation: we, therefore, despise him; unjustly, perhaps, if any sentiment could be regarded as unjust, to which we are by nature irresistibly determined. The weakness of sorrow never appears in any respect agreeable, except when it arises from what we feel for others more than from what we feel for ourselves. A son, upon the death of an indulgent and respectable father, may give way to it without much blame. His sorrow is chiefly founded upon a sort of sympathy with his departed parent; and we readily enter into this humane emotion. But if he should indulge the same weakness upon account of any misfortune which affected himself only, he would no longer meet with any such indulgence. If he should be reduced to beggary and ruin, if he should be exposed to the most dreadful dangers, if he should even be led out to a public execution, and there shed one single tear upon the scaffold, he would disgrace himself for ever

in the opinion of all the gallant and generous part of mankind. Their compassion for him, however, would be very strong, and very sincere; but as it would still fall short of this excessive weakness, they would have no pardon for the man who could thus expose himself in the eyes of the world. His behaviour would affect them with shame rather than with sorrow; and the dishonor which he had thus brought upon himself would appear to them the most lamentable circumstance in his misfortune. How did it disgrace the memory of the intrepid Duke of Biron, who had so often braved death in the field, that he wept upon the scaffold, when he beheld the state to which he was fallen, and remembered the favor and the glory from which his own rashness had so unfortunately thrown him?

CHAP. II.

Of the origin of Ambition, and of the distinction of Ranks.

IT is because mankind are disposed to sympathize more entirely with our joy than with our sorrow, that we make parade of our riches, and conceal our poverty. Nothing is so mortifying as to be obliged to expose our distress to the view of the public, and to feel, that though our situation is open to the eyes of all mankind, no mortal conceives for us the half of what we suffer. Nay, it is chiefly from this regard to the sentiments of mankind, that

we pursue riches and avoid poverty. For to what purpose is all the toil and bustle of this world? what is the end of avarice and ambition, of the pursuit of wealth, of power, and pre-eminence? Is it to supply the necessities of nature? The wages of the meanest laborer can supply them. We see that they afford him food and clothing, the comfort of a house, and of a family. If we examine his economy with rigor, we should find that he spends a great part of them upon conveniencies, which may be regarded as superfluities, and that, upon extraordinary occasions, he can give something even to vanity and distinction. What then is the cause of our aversion to his situation, and why should those who have been educated in the higher ranks of life, regard it as worse than death, to be reduced to live, even without labor, upon the same simple fare with him, to dwell under the same lowly roof, and to be clothed in the same humble attire? Do they imagine that their stomach is better, or their sleep sounder in a palace than in a cottage? The contrary has been so often observed, and indeed, is so very obvious, though it had never been observed, that there is nobody ignorant of it. From whence, then, arises that emulation which runs through all the different ranks of men, and what are the advantages which we propose by that great purpose of human life which we call bettering our condition? To be observed, to be attended to, to be taken notice of with sympathy, complacency,

and approbation, are all the advantages which we can propose to derive from it. It is the vanity, not the ease, or the pleasure, which interests us. But vanity is always founded upon the belief of our being the object of attention and approbation. The rich man glories in his riches, because he feels that they naturally draw upon him the attention of the world, and that mankind are disposed to go along with him in all those agreeable emotions with which the advantages of his situation so readily inspire him. At the thought of this, his heart seems to swell and dilate itself within him, and he is fonder of his wealth, upon this account, than for all the other advantages it procures him. The poor man, on the contrary, is ashamed of his poverty. He feels that it either places him out of the sight of mankind, or, that if they take any notice of him, they have, however, scarce any fellow-feeling with the misery and distress which he suffers. He is mortified upon both accounts; for though to be overlooked, and to be disapproved of, are things entirely different, yet as obscurity covers us from the daylight of honor and approbation, to feel that we are taken no notice of, necessarily damps the most agreeable hope, and disappoints the most ardent desire, of human nature. The poor man goes out and comes in unheeded, and when in the midst of a crowd is in the same obscurity as if shut up in his own hovel. Those humble cares and painful attentions which occupy those in his situation, afford no amusement to the dissipated

and the gay. They turn away their eyes from him, or if the extremity of his distress forces them to look at him, it is only to spurn so disagreeable an object from among them. The fortunate and the proud wonder at the insolence of human wretchedness, that it should dare to present itself before them, and with the loathsome aspect of its misery presume to disturb the serenity of their happiness. The man of rank and distinction, on the contrary, is observed by all the world. Every body is eager to look at him, and to conceive, at least by sympathy, that joy and exultation with which his circumstances naturally inspire him. His actions are the objects of the public care. Scarce a word, scarce a gesture, can fall from him that is altogether neglected. In a great assembly he is the person upon whom all direct their eyes; it is upon him that their passions seem all to wait with expectation, in order to receive that movement and direction which he shall impress upon them; and if his behaviour is not altogether absurd, he has, every moment, an opportunity of interesting mankind, and of rendering himself the object of the observation and fellow-feeling of every body about him. It is this, which, notwithstanding the restraint it imposes, notwithstanding the loss of liberty with which it is attended, renders greatness the object of envy, and compensates, in the opinion of mankind, all that toil, all that anxiety, all those mortifications which must be undergone in the pursuit of it; and what is of yet more consequence, all that leisure, all that ease, all that
careless

careless security, which are forfeited for ever by the acquisition.

When we consider the condition of the great, in those delusive colors in which the imagination is apt to paint it, it seems to be almost the abstract idea of a perfect and happy state. It is the very state which, in all our waking dreams and idle reveries, we had sketched out to ourselves as the final object of all our desires. We feel, therefore, a peculiar sympathy with the satisfaction of those who are in it. We favor all their inclinations, and forward all their wishes. What pity, we think, that any thing should spoil and corrupt so agreeable a situation! We could even wish them immortal; and it seems hard to us, that death should at last put an end to such perfect enjoyment. It is cruel, we think, in Nature to compel them from their exalted stations to that humble, but hospitable home, which she has provided for all her children. Great King, live for ever! is the compliment, which, after the manner of eastern adulation, we should readily make them, if experience did not teach us its absurdity. Every calamity that befalls them, every injury that is done them, excites in the breast of the spectator ten times more compassion and resentment than he would have felt, had the same things happened to other men. It is the misfortunes of Kings only which afford the proper subjects for tragedy. They resemble, in this respect, the misfortunes of lovers. Those two situations are the chief which interest us upon the theatre,

because, in spite of all that reason and experience can tell us to the contrary, the prejudices of the imagination attach to these two states a happiness superior to any other. To disturb, or to put an end to such perfect enjoyment, seems to be the most atrocious of all injuries. The traitor who conspires against the life of his monarch, is thought a greater monster than any other murderer. All the innocent blood that was shed in the civil wars, provoked less indignation than the death of Charles I. A stranger to human nature, who saw the indifference of men about the misery of their inferiors, and the regret and indignation which they feel for the misfortunes and sufferings of those above them, would be apt to imagine, that pain must be more agonizing, and the convulsions of death more terrible to persons of higher rank, than to those of meaner stations.

Upon this disposition of mankind, to go along with all the passions of the rich and the powerful, is founded the distinction of ranks, and the order of society. Our obsequiousness to our superiors more frequently arises from our admiration for the advantages of their situation, than from any private expectations of benefit from their good-will. Their benefits can extend but to a few; but their fortunes interest almost every body. We are eager to assist them in completing a system of happiness that approaches so near to perfection; and we desire to serve them for their own sake, without any other recompence but the vanity or the honor of obliging them. Neither is our deference to their inclinations founded chiefly, or altogether, upon a regard to

the utility of such submission, and to the order of society, which is best supported by it. Even when the order of society seems to require that we should oppose them, we can hardly bring ourselves to do it. That kings are the servants of the people, to be obeyed, resisted, deposed, or punished, as the public conveniency may require, is the doctrine of reason and philosophy; but it is not the doctrine of Nature. Nature would teach us to submit to them for their own sake, to tremble and bow down before their exalted station, to regard their smile as a reward sufficient to compensate any services, and to dread their displeasure, though no other evil were to follow from it, as the severest of all mortifications. To treat them in any respect as men, to reason and dispute with them upon ordinary occasions, requires such resolution, that there are few men whose magnanimity can support them in it, unless they are likewise assisted by familiarity and acquaintance. The strongest motives, the most furious passions, fear, hatred, and resentment, are scarce sufficient to balance this natural disposition to respect them: and their conduct must, either justly or unjustly, have excited the highest degree of all those passions, before the bulk of the people can be brought to oppose them with violence, or to desire to see them either punished or deposed. Even when the people have been brought this length, they are apt to relent every moment, and easily relapse into their habitual state of deference to those whom they have been

accustomed to look upon as their natural superiors. They cannot stand the mortification of their monarch. Compassion soon takes the place of resentment, they forget all past provocations, their old principles of loyalty revive, and they run to re-establish the ruined authority of their old masters, with the same violence with which they had opposed it. The death of Charles I. brought about the Restoration of the royal family. Compassion for James II. when he was seized by the populace in making his escape on ship-board, had almost prevented the Revolution, and made it go on more heavily than before.

Do the great seem insensible of the easy price at which they may acquire the public admiration; or do they seem to imagine that to them, as to other men, it must be the purchase either of sweat or of blood? But by what important accomplishments is the young nobleman instructed to support the dignity of his rank, and to render himself worthy of that superiority over his fellow-citizens, to which the virtue of his ancestors had raised them? Is it by knowledge, by industry, by patience, by self-denial, or by virtue of any kind? As all his words, as all his motions are attended to, he learns an habitual regard to every circumstance of ordinary behaviour, and studies to perform all those small duties with the most exact propriety. As he is conscious how much he is observed, and how much mankind are disposed to favor all his inclinations, he acts, upon the most indifferent occasions, with that freedom and elevation which the thought of this naturally inspires. His air, his manner,

his deportment, all mark that elegant and graceful sense of his own superiority, which those who are born to inferior stations can hardly ever arrive at. These are the arts by which he proposes to make mankind more easily submit to his authority, and to govern their inclinations according to his own pleasure: and in this he is seldom disappointed. These arts, supported by rank and pre-eminence, are, upon ordinary occasions, sufficient to govern the world. Lewis XIV. during the greater part of his reign, was regarded, not only in France, but over all Europe, as the most perfect model of a great prince. But what were the talents and virtues by which he acquired this great reputation? Was it by the scrupulous and inflexible justice of all his undertakings, by the immense dangers and difficulties with which they were attended, or by the unwearied application with which he pursued them? Was it by his extensive knowledge, by his exquisite judgment, or by his heroic valor? It was by none of these. But he was, first of all, the most powerful prince in Europe, and consequently held the highest rank among kings; and then says his historian, "he surpassed all his courtiers
 " in the gracefulness of his shape, and the majestic beauty of his features. The sound of his
 " voice, noble and affecting, gained those hearts
 " which his presence intimidated. He had a
 " step and a deportment which could suit only
 " him and his rank, and which would have
 " been ridiculous in any other person. The

“embarrassment which he occasioned to those who
“spoke to him, flattered that secret satisfaction
“with which he felt his own superiority. The
“old officer, who was confounded and faltered
“in asking him a favor, and not being able to
“conclude his discourse, said to him: Sir, your
“majesty, I hope, will believe that I do not
“tremble thus before your enemies: had no dif-
“ficulty to obtain what he demanded.” These
frivolous accomplishments, supported by his rank,
and, no doubt too, by a degree of other talents
and virtues, which seems, however, not to have
been much above mediocrity, established this
prince in the esteem of his own age, and have
drawn, even from posterity, a good deal of respect
for his memory. Compared with these, in his own
times, and in his own presence, no other virtue,
it seems, appeared to have any merit. Knowledge,
industry, valor, and beneficence, trembled, were
abashed, and lost all dignity before them.

But it is not by accomplishments of this kind,
that the man of inferior rank must hope to distin-
guish himself. Politeness is so much the virtue of
the great, that it will do little honor to any body
but themselves. The coxcomb, who imitates their
manner, and affects to be eminent by the superior
propriety of his ordinary behaviour, is rewarded
with a double share of contempt for his folly and
presumption. Why should the man, whom
nobody thinks it worth while to look at, be very
anxious about the manner in which he holds up his
head, or disposes of his arms while he walks through

a room? He is occupied surely with a very superfluous attention, and with an attention too that marks a sense of his own importance, which no other mortal can go along with. The most perfect modesty and plainness, joined to as much negligence as is consistent with the respect due to the company, ought to be the chief characteristics of the behaviour of a private man. If ever he hopes to distinguish himself, it must be by more important virtues. He must acquire dependants to balance the dependants of the great, and he has no other fund to pay them from, but the labor of his body, and the activity of his mind. He must cultivate these therefore: he must acquire superior knowledge in his profession, and superior industry in the exercise of it. He must be patient in labor, resolute in danger, and firm in distress. These talents he must bring into public view, by the difficulty, importance, and, at the same time, good judgment of his undertakings, and by the severe and unrelenting application with which he pursues them. Probity and prudence, generosity and frankness, must characterize his behaviour upon all ordinary occasions; and he must, at the same time, be forward to engage in all those situations, in which it requires the greatest talents and virtues to act with propriety, but in which the greatest applause is to be acquired by those who can acquit themselves with honor. With what impatience does the man of spirit and ambition, who is depressed by his situation, look round for some great opportunity to distinguish himself? No circumstances,

which can afford this, appear to him undesirable. He even looks forward with satisfaction to the prospect of foreign war, or civil dissension; and, with secret transport and delight, sees through all the confusion and bloodshed which attend them, the probability of those wished-for occasions presenting themselves, in which he may draw upon himself the attention and admiration of mankind. The man of rank and distinction, on the contrary, whose whole glory consists in the propriety of his ordinary behaviour, who is contented with the humble renown which this can afford him, and has no talents to acquire any other, is unwilling to embarrass himself with what can be attended either with difficulty or distress. To figure at a ball is his great triumph, and to succeed in an intrigue of gallantry, his highest exploit. He has an aversion to all public confusions, not from the love of mankind, for the great never look upon their inferiors at their fellow-creatures; nor yet from want of courage, for in that he is seldom defective; but from a consciousness that he possesses none of the virtues which are required in such situations, and that the public attention will certainly be drawn away from him by others. He may be willing to expose himself to some little danger, and to make a campaign when it happens to be the fashion. But he shudders with horror at the thought of any situation which demands the continual and long exertion of patience, industry, fortitude, and application of thought. These virtues are hardly ever to be met with in men who are born

to those high stations. In all governments accordingly, even in monarchies, the highest offices are generally possessed, and the whole detail of the administration conducted, by men who were educated in the middle and inferior ranks of life, who have been carried forward by their own industry and abilities, though loaded with the jealousy, and opposed by the resentment, of all those who were born their superiors, and to whom the great, after having regarded them first with contempt, and afterwards with envy, are at last contented to truckle with the same abject meanness with which they desire that the rest of mankind should behave to themselves.

It is the loss of this easy empire over the affections of mankind which renders the fall from greatness so insupportable. When the family of the king of Macedon was led in triumph by Paulus Æmilius, their misfortunes, it is said, made them divide with their conqueror the attention of the Roman people. The sight of the royal children, whose tender age rendered them insensible of their situation, struck the spectators, amidst the public rejoicings and prosperity, with the tenderest sorrow and compassion. The king appeared next in the procession; and seemed like one confounded and astonished, bereft of all sentiment, by the greatness of his calamities. His friends and ministers followed after him. As they moved along, they often cast their eyes upon their fallen sovereign, and always burst into tears at the sight; their whole behaviour demonstrating that they thought not of their own misfortunes, but were occupied entirely by

the superior greatness of his. The generous Romans, on the contrary, beheld him with disdain and indignation, and regarded as unworthy of all compassion the man who could be so mean-spirited as to bear to live under such calamities. Yet what did those calamities amount to? According to the greater part of historians, he was to spend the remainder of his days, under the protection of a powerful and humane people, in a state which in itself should seem worthy of envy, a state of plenty, ease, leisure, and security, from which it was impossible for him even by his own folly to fall. But he was no longer to be surrounded by that admiring mob of fools, flatterers, and dependants, who had formerly been accustomed to attend upon all his motions. He was no longer to be gazed upon by multitudes, nor to have it in his power to render himself the object of their respect, their gratitude, their love, their admiration. The passions of nations were no longer to mould themselves upon his inclinations. This was that insupportable calamity which bereaved the king of all sentiment; which made his friends forget their own misfortunes; and which the Roman magnanimity could scarce conceive how any man could be so mean-spirited as to bear to survive.

"Love," says my Lord Rochfoucault, is commonly succeeded by ambition; but ambition is hardly ever succeeded by love." That passion, when once it has got entire possession of the breast, will admit neither a rival nor a successor. To those who have been accustomed to the possession, or even to the

hope of public admiration, all other pleasures sicken and decay. Of all the discarded statesmen who for their own ease have studied to get the better of ambition, and to despise those honors which they could no longer arrive at, how few have been able to succeed? The greater part have spent their time in the most listless and insipid indolence, chagrined at the thoughts of their own insignificancy, incapable of being interested in the occupations of private life, without enjoyment, except when they talked of their former greatness, and without satisfaction, except when they were employed in some vain project to recover it. Are you in earnest resolved never to barter your liberty for the lordly servitude of a court, but to live free, fearless, and independent? There seems to be one way to continue in that virtuous resolution; and perhaps but one. Never enter the place from whence so few have been able to return; never come within the circle of ambition; nor ever bring yourself into comparison with those masters of the earth who have already engrossed the attention of half mankind before you.

Of such mighty importance does it appear to be, in the imaginations of men, to stand in that situation which sets them most in the view of general sympathy and attention. And thus, place, that great object which divides the wives of aldermen, is the end of half the labors of human life; and is the cause of all the tumult and bustle, all the rapine and injustice, which avarice and ambition have introduced into this

world. People of sense, it is said, indeed despise place; that is, they despise sitting at the head of the table, and are indifferent who it is that is pointed out to the company by that frivolous circumstance, which the smallest advantage is capable of overbalancing. But rank, distinction, pre-eminence, no man despises, unless he is either raised very much above, or sunk very much below, the ordinary standard of human nature; unless he is either so confirmed in wisdom and real philosophy, as to be satisfied that, while the propriety of his conduct renders him the just object of approbation, it is of little consequence though he be neither attended to, nor approved of; or so habituated to the idea of his own meanness, so sunk in slothful and sottish indifference, as entirely to have forgot the desire, and almost the very wish, for superiority.

As to become the natural object of the joyous congratulations and sympathetic attentions of mankind is, in this manner, the circumstance which gives to prosperity all its dazzling splendor; so nothing darkens so much the gloom of adversity as to feel that our misfortunes are the objects, not of the fellow-feeling, but of the contempt and aversion of our brethren. It is upon this account that the most dreadful calamities are not always those which it is most difficult to support. It is often more mortifying to appear in public under small disasters, than under great misfortunes. The first excite no sympathy; but the second, though they may excite none that approaches to the anguish

of the sufferer, call forth, however, a very lively compassion. The sentiments of the spectators are, in this last case, less wide of those of the sufferer, and their imperfect fellow-feeling lends him some assistance in supporting his misery. Before a gay assembly, a gentleman would be more mortified to appear covered with filth and rags than with blood and wounds. This last situation would interest their pity; the other would provoke their laughter. The judge who orders a criminal to be set in the pillory, dishonors him more than if he had condemned him to the scaffold. The great prince, who, some years ago, caned a general officer at the head of his army, disgraced him irrecoverably. The punishment would have been much less had he shot him through the body. By the laws of honor, to strike with a cane dishonors, to strike with a sword does not, for an obvious reason. Those slighter punishments, when inflicted on a gentleman, to whom dishonor is the greatest of all evils, come to be regarded among a humane and generous people, as the most dreadful of any. With regard to persons of that rank, therefore, they are universally laid aside, and the law, while it takes their life upon many occasions, respects their honor upon almost all. To scourge a person of quality, or to set him in the pillory, upon account of any crime whatever, is a brutality of which no European government, except that of Russia, is capable.

A brave man is not rendered contemptible by being brought to the scaffold; he is, by being set in the

pillory. His behaviour in the one situation may gain him universal esteem and admiration. No behaviour in the other can render him agreeable. The sympathy of the spectators supports him in the one case, and saves him from that shame, that consciousness that his misery is felt by himself only, which is of all sentiments the most insupportable. There is no sympathy in the other; or, if there is any, it is not with his pain, which is a trifle, but with his consciousness of the want of sympathy with which this pain is attended. It is with his shame, not with his sorrow. Those who pity him, blush and hang down their heads for him. He droops in the same manner, and feels himself irrecoverably degraded by the punishment, though not by the crime. The man, on the contrary, who dies with resolution, as he is naturally regarded with the erect aspect of esteem and approbation, so he wears himself the same undaunted countenance; and, if the crime does not deprive him of the respect of others, the punishment never will. He has no suspicion that his situation is the object of contempt or derision to any body, and he can, with propriety, assume the air, not only of perfect serenity, but of triumph and exultation.

“Great dangers,” says the Cardinal de Retz, “have their charms, because there is some glory to be got, even when we miscarry. But moderate dangers have nothing but what is horrible, because the loss of reputation always attends the want of success.” His maxim has the

same foundation with what we have been just now observing with regard to punishments.

Human virtue is superior to pain, to poverty, to danger, and to death; nor does it even require its utmost efforts to despise them. But to have its misery exposed to insult and derision, to be led in triumph, to be set up for the hand of scorn to point at, is a situation in which its constancy is much more apt to fail. Compared with the contempt of mankind, all other external evils are easily supported.

CHAP. III.

Of the corruption of our moral sentiments, which is occasioned by this disposition to admire the rich and the great, and to despise or neglect persons of poor and mean condition.

THIS disposition to admire, and almost to worship, the rich and the powerful, and to despise, or, at least, to neglect persons of poor and mean condition, though necessary both to establish and to maintain the distinction of ranks and the order of society, is, at the same time, the great and most universal cause of the corruption of our moral sentiments. That wealth and greatness are often regarded with the respect and admiration which are due only to wisdom and virtue; and that the contempt, of which vice and folly are the only proper objects, is often most unjustly bestowed upon poverty and weakness, has been the complaint of moralists in all ages.

We desire both to be respectable and to be respected. We dread both to be contemptible and to be contemned. But, upon coming into the world, we soon find that wisdom and virtue are by no means the sole objects of respect; nor vice and folly, of contempt. We frequently see the respectful attentions of the world more strongly directed towards the rich and the great, than towards the wise and the virtuous. We see frequently the vices and follies of the powerful much less despised than the poverty and weakness of the innocent. To deserve, to acquire, and to enjoy the respect and admiration of mankind, are the great objects of ambition and emulation. Two different roads are presented to us, equally leading to the attainment of this so much desired object; the one, by the study of wisdom and the practice of virtue; the other, by the acquisition of wealth and greatness. Two different characters are presented to our emulation; the one, of proud ambition and ostentatious avidity; the other, of humble modesty and equitable justice. Two different models, two different pictures, are held out to us, according to which we may fashion our own character and behaviour; the one more gaudy and glittering in its coloring; the other more correct and more exquisitely beautiful in its outline: the one forcing itself upon the notice of every wandering eye; the other, attracting the attention of scarce any body but the most studious and careful observer. They are the wise and the virtuous chiefly, a select, though, I am afraid, but

but a small party, who are the real and steady admirers of wisdom and virtue. The great mob of mankind are the admirers and worshippers, and, what may seem more extraordinary, most frequently the disinterested admirers and worshippers, of wealth and greatness.

The respect which we feel for wisdom and virtue is, no doubt, different from that which we conceive for wealth and greatness; and it requires no very nice discernment to distinguish the difference. But, notwithstanding this difference, those sentiments bear a very considerable resemblance to one another. In some particular features they are, no doubt, different, but, in the general air of the countenance, they seem to be so very nearly the same, that inattentive observers are very apt to mistake one for the other.

In equal degrees of merit there is scarce any man who does not respect more the rich and the great, than the poor and the humble. With most men the presumption and vanity of the former are much more admired, than the real and solid merit, of the latter. It is scarce agreeable to good morals, or even to good language, perhaps, to say, that mere wealth and greatness, abstracted from merit and virtue, deserve our respect. We must acknowledge, however, that they almost constantly obtain it; and that they may, therefore, be considered as, in some respects, the natural objects of it. Those exalted stations may, no doubt, be completely degraded by vice and folly. But the vice and folly must be very great, before they can

operate this complete degradation. The profligacy of a man of fashion is looked upon with much less contempt and aversion, than that of a man of meaner condition. In the latter, a single transgression of the rules of temperance and propriety, is commonly more resented, than the constant and avowed contempt of them ever is in the former.

In the middling and inferior stations of life, the road to virtue and that to fortune, to such fortune, at least, as men in such stations can reasonably expect to acquire, are, happily, in most cases, very nearly the same. In all the middling and inferior professions, real and solid professional abilities, joined to prudent, just, firm, and temperate conduct, can very seldom fail of success. Abilities will even sometimes prevail where the conduct is by no means correct. Either habitual imprudence, however, or injustice, or weakness, or profligacy, will always cloud, and sometimes depress altogether, the most splendid professional abilities. Men in the inferior and middling stations of life, besides, can never be great enough to be above the law, which must generally overawe them into some sort of respect for, at least, the more important rules of justice. The success of such people, too, almost always depends upon the favor and good opinion of their neighbours and equals; and without a tolerably regular conduct these can very seldom be obtained. The good old proverb, therefore, That honesty is the best policy, holds, in such situations, almost always perfectly true. In such situations, therefore, we may generally expect a considerable

degree of virtue; and, fortunately for the good morals of society, these are the situations of by far the greater part of mankind.

In the superior stations of life the case is unhappily not always the same. In the courts of princes, in the drawing-rooms of the great, where success and preferment depend, not upon the esteem of intelligent and well-informed equals, but upon the fanciful and foolish favor of ignorant, presumptuous, and proud superiors; flattery and falsehood too often prevail over merit and abilities. In such societies the abilities to please, are more regarded than the abilities to serve. In quiet and peaceable times, when the storm is at a distance, the prince, or great man, wishes only to be amused, and is even apt to fancy that he has scarce any occasion for the service of any body, or that those who amuse him are sufficiently able to serve him. The external graces, the frivolous accomplishments of that impertinent and foolish thing called a man of fashion, are commonly more admired than the solid and masculine virtues of a warrior, a statesman, a philosopher, or a legislator. All the great and awful virtues, all the virtues which can fit, either for the council, the senate, or the field, are, by the insolent and insignificant flatterers, who commonly figure the most in such corrupted societies, held in the utmost contempt and derision. When the duke of Sully was called upon by Lewis the Thirteenth, to give his advice in some great emergency, he observed the favorites and courtiers whispering to one another, and smiling at his

unfashionable appearance. "Whenever your majesty's father," said the old warrior and statesman, "did me the honor to consult me, he ordered the buffoons of the court to retire into the antichamber."

It is from our disposition to admire, and consequently to imitate, the rich and the great, that they are enabled to set, or to lead what is called the fashion. Their dress is the fashionable dress; the language of their conversation, the fashionable style; their air and deportment, the fashionable behaviour. Even their vices and follies are fashionable; and the greater part of men are proud to imitate and resemble them in the very qualities which dishonor and degrade them. Vain men often give themselves airs of a fashionable profligacy, which, in their hearts, they do not approve of, and of which, perhaps, they are really not guilty. They desire to be praised for what they themselves do not think praiseworthy, and are ashamed of unfashionable virtues which they sometimes practise in secret, and for which they have secretly some degree of real veneration. There are hypocrites of wealth and greatness, as well as of religion and virtue; and a vain man is as apt to pretend to be what he is not, in the one way, as a cunning man is in the other. He assumes the equipage and splendid way of living of his superiors, without considering that whatever may be praiseworthy in any of these, derives its whole merit and propriety from its suitability to that situation and fortune which

both require and can easily support the expense. Many a poor man places his glory in being thought rich, without considering that the duties (if one may call such follies by so very venerable a name) which that reputation imposes upon him, must soon reduce him to beggary, and render his situation still more unlike that of those whom he admires and imitates, than it had been originally.

To attain to this envied situation, the candidates for fortune too frequently abandon the paths of virtue; for unhappily, the road which leads to the one; and that which leads to the other, lie sometimes in very opposite directions. But the ambitious man flatters himself that, in the splendid situation to which he advances, he will have so many means of commanding the respect and admiration of mankind, and will be enabled to act with such superior propriety and grace, that the lustre of his future conduct will entirely cover, or efface, the foulness of the steps by which he arrived at that elevation. In many governments the candidates for the highest stations are above the law; and, if they can attain the object of their ambition, they have no fear of being called to account for the means by which they acquired it. They often endeavour, therefore, not only by fraud and falsehood, the ordinary and vulgar arts of intrigue and cabal; but sometimes by the perpetration of the most enormous crimes, by murder and assassination, by rebellion and civil war, to supplant and destroy those who oppose or stand in the way of their greatness. They more frequently

miscarry than succeed; and commonly gain nothing but the disgraceful punishment which is due to their crimes. But, though they should be so lucky as to attain that wished-for greatness, they are always most miserably disappointed in the happiness which they expect to enjoy in it. It is not ease or pleasure, but always honor, of one kind or another, though frequently an honor very ill understood, that the ambitious man really pursues. But the honor of his exalted station appears, both in his own eyes and in those of other people, polluted and defiled by the baseness of the means through which he rose to it. Though by the profusion of every liberal expense; though by excessive indulgence in every profligate pleasure, the wretched, but usual, resource of ruined characters; though by the hurry of public business, or by the prouder and more dazzling tumult of war, he may endeavour to efface, both from his own memory and from that of other people, the remembrance of what he has done; that remembrance never fails to pursue him. He invokes in vain the dark and dismal powers of forgetfulness and oblivion. He remembers himself what he has done, and that remembrance tells him that other people must likewise remember it. Amidst all the gaudy pomp of the most ostentatious greatness; amidst the venal and vile adulation of the great and of the learned; amidst the more innocent, though more foolish, acclamations of the common people; amidst all the pride of conquest and the triumph of successful war, he is still secretly pursued

by the avenging furies of shame and remorse ; and, while glory seems to surround him on all sides, he himself, in his own imagination, sees black and foul infamy fast pursuing him, and every moment ready to overtake him from behind. Even the great Cæsar, - though he had the magnanimity to dismiss his guards, could not dismiss his suspicions. The remembrance of Pharsalia still haunted and pursued him. When, at the request of the senate, he had the generosity to pardon Marcellus, he told that assembly, that he was not unaware of the designs which were carrying on against his life ; but that, as he had lived long enough both for nature and for glory, he was contented to die, and therefore despised all conspiracies. He had, perhaps, lived long enough for nature. But the man who felt himself the object of such deadly resentment, from those whose favor he wished to gain, and whom he still wished to consider as his friends, had certainly lived too long for real glory ; or for all the happiness which he could ever hope to enjoy in the love and esteem of his equals.

THE
T H E O R Y
O F
MORAL SENTIMENTS.

P A R T II.
OF MERIT AND DEMERIT; OR OF THE
OBJECTS OF REWARD AND PUNISHMENT.

Consisting of three Sections.

SECTION I.
OF THE SENSE OF MERIT AND DEMERIT.

INTRODUCTION.

THERE is another set of qualities ascribed to the actions and conduct of mankind, distinct from their propriety or impropriety, their decency or ungracefulness, and which are the objects of a distinct species of approbation and disapprobation. These are Merit and Demerit, the qualities of deserving reward, and of deserving punishment.

It has already been observed, that the sentiment or affection of the heart, from which any action proceeds, and upon which its whole virtue or vice depends, may be considered under two different aspects, or in two different relations: first,

in relation to the cause or object which excites it; and secondly, in relation to the end which it proposes, or to the effect which it tends to produce: that upon the suitableness or unsuitableness, upon the proportion or disproportion, which the affection seems to bear to the cause or object which excites it, depends the propriety or impropriety, the decency or ungracefulness of the consequent action; and that upon the beneficial or hurtful effects which the affection proposes or tends to produce, depends the merit the good or ill desert of the action to which it gives occasion. Wherein consists our sense of the propriety or impropriety of actions, has been explained in the former part of this discourse. We come now to consider, wherein consists that of their good or ill desert.

C H A P. I.

That whatever appears to be the proper object of gratitude, appears to deserve reward; and that, in the same manner, whatever appears to be the proper object of resentment, appears to deserve punishment.

TO us, therefore, that action must appear to deserve reward, which appears to be the proper and approved object of that sentiment, which most immediately and directly prompts us to reward, or to do good to another. And in the same manner, that action must appear to deserve punishment, which appears to be the proper and approved object of that sentiment which most immediately

and directly prompts us to punish, or to inflict evil upon another.

The sentiment which most immediately and directly prompts us to reward, is gratitude; that which most immediately and directly prompts us to punish, is resentment.

To us, therefore, that action must appear to deserve reward, which appears to be the proper object of gratitude; as, on the other hand, that action must appear to deserve punishment, which appears to be the proper and approved object of resentment.

To reward, is to recompense, to remunerate, to return good for good received. To punish, too, is to recompense, to remunerate, though in a different manner; it is to return evil for evil that has been done.

There are some other passions, besides gratitude and resentment, which interest us in the happiness or misery of others; but there are none which so directly excite us to be the instruments of either. The love and esteem which grow upon acquaintance and habitual approbation, necessarily lead us to be pleased with the good fortune of the man who is the object of such agreeable emotions, and consequently, to be willing to lend a hand to promote it. Our love, however, is fully satisfied, though his good fortune should be brought about without our assistance. All that this passion desires is to see him happy, without regarding who was the author of his prosperity. But gratitude is not to be satisfied in this manner. If the person to whom we owe many

obligations, is made happy without our assistance, though it pleases our love, it does not content our gratitude. Till we have recompensed him, till we ourselves have been instrumental in promoting his happiness, we feel ourselves still loaded with that debt which his past services have laid upon us.

The hatred and dislike, in the same manner, which grow upon habitual disapprobation, would often lead us to take a malicious pleasure in the misfortune of the man whose conduct and character excite so painful a passion. But though dislike and hatred harden us against all sympathy, and sometimes dispose us even to rejoice at the distress of another, yet, if there is no resentment in the case, if neither we nor our friends have received any great personal provocation, these passions would not naturally lead us to wish to be instrumental in bringing it about. Though we could fear no punishment in consequence of our having had some hand in it, we would rather that it should happen by other means. To one under the dominion of violent hatred it would be agreeable, perhaps, to hear, that the person whom he abhorred and detested was killed by some accident. But if he had the least spark of justice, which, though this passion is not very favorable to virtue, he might still have, it would hurt him excessively to have been himself, even without design, the occasion of this misfortune. Much more would the very thought of voluntarily contributing to it shock him beyond all measure. He would reject with horror even the imagination of so execrable a design; and if he

could imagine himself capable of such an enormity, he would begin to regard himself in the same odious light in which he had considered the person who was the object of his dislike. But it is quite otherwise with resentment: if the person who had done us some great injury, who had murdered our brother, for example, should soon afterwards die of a fever, or even be brought to the scaffold upon account of some other crime, though it might soothe our hatred, it would not fully gratify our resentment. Resentment would prompt us to desire, not only that he should be punished, but that he should be punished by our means, and upon account of that particular injury which he had done to us. Resentment cannot be fully gratified, unless the offender is not only made to grieve in his turn, but to grieve for that particular wrong which we have suffered from him. He must be made to repent and be sorry for this very action, that others, through fear of the like punishment, may be terrified from being guilty of the like offence. The natural gratification of this passion tends, of its own accord, to produce all the political ends of punishment; the correction of the criminal, and the example to the public.

Gratitude and resentment, therefore, are the sentiments which most immediately and directly prompt to reward and to punish. To us, therefore, he must appear to deserve reward, who appears to be the proper and approved object of gratitude; and he to deserve punishment, who appears to be that of resentment.

C H A P. II.

Of the proper objects of gratitude and resentment.

TO be the proper and approved object either of gratitude or resentment, can mean nothing but to be the object of that gratitude, and of that resentment, which naturally seems proper, and is approved of.

But these, as well as all the other passions of human nature, seem proper and are approved of, when the heart of every impartial spectator entirely sympathizes with them, when every indifferent by-stander, entirely enters into, and goes along with them.

He, therefore, appears to deserve reward, who, to some person or persons, is the natural object of a gratitude which every human heart is disposed to beat time to, and thereby applaud: and he, on the other hand, appears to deserve punishment, who in the same manner is to some person or persons the natural object of a resentment which the breast of every reasonable man is ready to adopt and sympathize with. To us, surely, that action must appear to deserve reward, which every body who knows of it would wish to reward, and therefore delights to see rewarded: and that action must as surely appear to deserve punishment, which every body who hears of it is angry with, and upon that account rejoices to see punished.

1. As we sympathize with the joy of our companions when in prosperity, so we join with them in the

complacency and satisfaction with which they naturally regard whatever is the cause of their good fortune. We enter into the love and affection which they conceive for it, and begin to love it too. We should be sorry for their sakes if it was destroyed, or even if it was placed at too great a distance from them, and out of the reach of their care and protection, though they should lose nothing by its absence except the pleasure of seeing it. If it is man who has thus been the fortunate instrument of the happiness of his brethren, this is still more peculiarly the case. When we see one man assisted, protected, relieved by another, our sympathy with the joy of the person who receives the benefit serves only to animate our fellow-feeling with his gratitude towards him who bestows it. When we look upon the person who is the cause of his pleasure with the eyes with which we imagine he must look upon him, his benefactor seems to stand before us in the most engaging and amiable light. We readily, therefore, sympathize with the grateful affection which he conceives for a person to whom he has been so much obliged; and consequently applaud the returns which he is disposed to make for the good offices conferred upon him. As we entirely enter into the affection from which these returns proceed, they necessarily seem every way proper and suitable to their object.

2. In the same manner, as we sympathize with the sorrow of our fellow-creature whenever we see his distress, so we likewise enter into his abhorrence and aversion for whatever has given occasion

to it. Our heart, as it adopts and beats time to his grief, so is it likewise animated with that spirit by which he endeavours to drive away or destroy the cause of it. The indolent and passive fellow-feeling, by which we accompany him in his sufferings, readily gives way to that more vigorous and active sentiment by which we go along with him in the effort he makes, either to repel them, or to gratify his aversion to what has given occasion to them. This is still more peculiarly the case, when it is man who has caused them. When we see one man oppressed or injured by another, the sympathy which we feel with the distress of the sufferer seems to serve only to animate our fellow-feeling with his resentment against the offender. We are rejoiced to see him attack his adversary in his turn, and are eager and ready to assist him whenever he exerts himself for defence, or even for vengeance within a certain degree. If the injured should perish in the quarrel, we not only sympathize with the real resentment of his friends and relations, but with the imaginary resentment which in fancy we lend to the dead, who is no longer capable of feeling that or any other human sentiment. But as we put ourselves in his situation, as we enter, as it were, into his body, and in our imaginations, in some measure, animate anew the deformed and mangled carcass of the slain, when we bring home in this manner his case to our own bosoms, we feel upon this, as upon many other occasions, an emotion which the person principally concerned is

incapable of feeling, and which yet we feel by an illusive sympathy with him. The sympathetic tears which we shed for that immense and irretrievable loss, which in our fancy he appears to have sustained, seem to be but a small part of the duty which we owe him. The injury which he has suffered demands, we think, a principal part of our attention. We feel that resentment which we imagine he ought to feel, and which he would feel, if in his cold and lifeless body there remained any consciousness of what passes upon earth. His blood, we think, calls aloud for vengeance. The very ashes of the dead seem to be disturbed at the thought that his injuries are to pass unrevenged. The horrors which are supposed to haunt the bed of the murderer, the ghosts which, superstition imagines, rise from their graves to demand vengeance upon those who brought them to an untimely end, all take their origin from this natural sympathy with the imaginary resentment of the slain. And with regard, at least, to this most dreadful of all crimes, Nature, antecedent to all reflections upon the utility of punishment, has in this manner stamped upon the human heart, in the strongest and most indelible characters, an immediate and instinctive approbation of the sacred and necessary law of retaliation.

CHAP. III.

That where there is no approbation of the conduct of the person who confers the benefit, there is little sympathy with the gratitude of him who receives it: and that, on the contrary, where there is no disapprobation of the motives of the person who does the mischief, there is no sort of sympathy with the resentment of him who suffers it.

IT is to be observed, however, that, how beneficial soever on the one hand, or how hurtful soever on the other, the actions or intentions of the person who acts may have been to the person who is, if I may say so, acted upon, yet if in the one case there appears to have been no propriety in the motives of the agent, if we cannot enter into the affections which influenced his conduct, we have little sympathy with the gratitude of the person who receives the benefit: or if, in the other case, there appears to have been no impropriety in the motives of the agent, if, on the contrary, the affections which influenced his conduct are such as we must necessarily enter into, we can have no sort of sympathy with the resentment of the person who suffers. Little gratitude seems due in the one case, and all sort of resentment seems unjust in the other. The one action seems to merit little reward, the other to deserve no punishment.

1. First, I say, that wherever we cannot sympathize with the affections of the agent, wherever there

seems to be no propriety in the motives which influenced his conduct, we are less disposed to enter into the gratitude of the person who received the benefit of his actions. A very small return seems due to that foolish and profuse generosity which confers the greatest benefits from the most trivial motives, and gives an estate to a man merely because his name and surname happen to be the same with those of the giver. Such services do not seem to demand any proportionable recompence. Our contempt for the folly of the agent hinders us from thoroughly entering into the gratitude of the person to whom the good office has been done. His benefactor seems unworthy of it. As when we place ourselves in the situation of the person obliged, we feel that we could conceive no great reverence for such a benefactor, we easily absolve him from a great deal of that submissive veneration and esteem which we should think due to a more respectable character; and provided he always treats his weak friend with kindness and humanity, we are willing to excuse him from many attentions and regards which we should demand to a worthier patron. Those Princes, who have heaped, with the greatest profusion, wealth, power, and honors, upon their favorites, have seldom excited that degree of attachment to their persons which has often been experienced by those who were more frugal of their favors. The well-natured, but injudicious prodigality of James the First of Great Britain seems to have attached nobody to his person; and that

Prince, notwithstanding his social and harmless disposition, appears to have lived and died without a friend. The whole gentry and nobility of England exposed their lives and fortunes in the cause of his more frugal and distinguishing son, notwithstanding the coldness and distant severity of his ordinary deportment.

2. Secondly, I say, That wherever the conduct of the agent appears to have been entirely directed by motives and affections which we thoroughly enter into and approve of, we can have no sort of sympathy with the resentment of the sufferer, how great soever the mischief which may have been done to him. When two people quarrel, if we take part with, and entirely adopt the resentment of one of them, it is impossible that we should enter into that of the other. Our sympathy with the person whose motives we go along with, and whom therefore we look upon as in the right, cannot but harden us against all fellow-feeling with the other, whom we necessarily regard as in the wrong. Whatever this last, therefore may have suffered, while it is no more than what we ourselves should have wished him to suffer, while it is no more than what our own sympathetic indignation would have prompted us to inflict upon him, it cannot either displease or provoke us. When an inhuman murderer is brought to the scaffold, though we have some compassion for his misery, we can have no sort of fellow-feeling with his resentment, if he should be so absurd as to express any against either his prosecutor or his judge. The natural tendency

of their just indignation against so vile a criminal is indeed the most fatal and ruinous to him. But it is impossible that we should be displeased with the tendency of a sentiment, which, when we bring the case home to ourselves, we feel that we cannot avoid adopting.

C H A P. IV.

Recapitulation of the foregoing chapters.

1. **W**E do not, therefore, thoroughly and heartily sympathize with the gratitude of one man towards another, merely because this other has been the cause of his good fortune, unless he has been the cause of it from motives which we entirely go along with. Our heart must adopt the principles of the agent, and go along with all the affections which influenced his conduct, before it can entirely sympathize with, and beat time to, the gratitude of the person who has been benefited by his actions. If in the conduct of the benefactor there appears to have been no propriety, how beneficial soever its effects, it does not seem to demand, or necessarily to require, any proportionable recompence.

But when to the beneficent tendency of action is joined the propriety of the affection from which it proceeds, when we entirely sympathize and go along with the motives of the agent, the love which we conceive for him upon his own account, enhances and enlivens our fellow-feeling with the gratitude of those who owe their prosperity

to his good conduct. His actions seem then to demand, and, if I may say so, to call aloud for a proportionable recompence. We then entirely enter into that gratitude which prompts to bestow it. The benefactor seems then to be the proper object of reward, when we thus entirely sympathize with, and approve of, that sentiment which prompts to reward him. When we approve of, and go along with, the affection from which the action proceeds, we must necessarily approve of the action, and regard the person towards whom it is directed, as its proper and suitable object.

2. In the same manner, we cannot at all sympathize with the resentment of one man against another, merely because this other has been the cause of his misfortune, unless he has been the cause of it from motives which we cannot enter into. Before we can adopt the resentment of the sufferer, we must disapprove of the motives of the agent, and feel that our heart renounces all sympathy with the affections which influenced his conduct. If there appears to have been no impropriety in these, how fatal soever the tendency of action which proceeds from them to those against whom it is directed, it does not seem to deserve any punishment, or to be the proper object of any resentment.

But when to the hurtfulness of the action is joined the impropriety of the affection from whence it proceeds, when our heart rejects with abhorrence all fellow-feeling with the motives of the agent, we then heartily and entirely sympathize with the resentment of the sufferer. Such actions seem then

to deserve, and, if I may say so, to call aloud for, a proportionable punishment; and we entirely enter into, and thereby approve of, that resentment which prompts to inflict it. The offender necessarily seems then to be the proper object of punishment, when we thus entirely sympathize with, and thereby approve of, that sentiment which prompts to punish. In this case too, when we approve, and go along with, the affection from which the action proceeds; we must necessarily approve of the action, and regard the person against whom it is directed, as its proper and suitable object.

C H A P. V.

The analysis of the sense of Merit and Demerit.

1. **A**S our sense, therefore, of the propriety of conduct arises from what I shall call a direct sympathy with the affections and motives of the person who acts, so our sense of its merit arises from what I shall call an indirect sympathy with the gratitude of the person who is, if I may say so, acted upon.

As we cannot indeed enter thoroughly into the gratitude of the person who receives the benefit, unless we before-hand approve of the motives of the benefactor, so, upon this account, the sense of merit seems to be a compounded sentiment, and to be made up of two distinct emotions; a direct sympathy with the sentiments of the agent, and an indirect sympathy with the gratitude of those who receive the benefit of his actions.

We may, upon many different occasions, plainly distinguish those two different emotions combining and uniting together in our sense of the good desert of a particular character or action. When we read in history concerning actions of proper and beneficent greatness of mind, how eagerly do we enter into such designs? How much are we animated by that high-spirited generosity which directs them? How keen are we for their success? How grieved at their disappointment? In imagination we become the very person whose actions are represented to us: we transport ourselves in fancy to the scenes of those distant and forgotten adventures, and imagine ourselves acting the part of a Scipio or a Camillus, a Timoleon or an Aristides. So far our sentiments are founded upon the direct sympathy with the person who acts. Nor is the indirect sympathy with those who receive the benefit of such actions less sensibly felt. Whenever we place ourselves in the situation of these last, with what warm and affectionate fellow-feeling do we enter into their gratitude towards those who served them so essentially? We embrace, as it were, their benefactor along with them. Our heart readily sympathizes with the highest transports of their grateful affection. No honors, no rewards, we think, can be too great for them to bestow upon him. When they make this proper return for his services, we heartily applaud and go along with them; but are shocked beyond all measure, if by their conduct they appear to have little sense of the obligations conferred upon them.

Our whole sense, in short, of the merit and good desert of such actions, of the propriety and fitness of recompensing them, and making the person who performed them rejoice in his turn, arises from the sympathetic emotions of gratitude and love, with which, when we bring home to our own breast the situation of those principally concerned, we feel ourselves naturally transported towards the man who could act with such proper and noble beneficence.

2. In the same manner as our sense of the impropriety of conduct arises from a want of sympathy, or from a direct antipathy to the affections and motives of the agent, so our sense of its demerit arises from what I shall here too call an indirect sympathy with the resentment of the sufferer.

As we cannot indeed enter into the resentment of the sufferer, unless our heart before-hand disapproves the motives of the agent, and renounces all fellow-feeling with them; so upon this account the sense of demerit, as well as that of merit, seems to be a compounded sentiment, and to be made up of two distinct emotions, a direct antipathy to the sentiment of the agent, and an indirect sympathy with the resentment of the sufferer.

We may here too, upon many different occasions, plainly distinguish those two different emotions combining and uniting together in our sense of the ill desert of a particular character or action. When we read in history concerning the perfidy and cruelty of a Borgia or a

Nero, our heart rises up against the detestable sentiments which influenced their conduct, and renounces with horror and abomination all fellow-feeling with such execrable motives. So far our sentiments are founded upon the direct antipathy to the affections of the agent: and the indirect sympathy with the resentment of the sufferers is still more sensibly felt. When we bring home to ourselves the situation of the persons whom those scourges of mankind insulted, murdered, or betrayed, what indignation do we not feel against such insolent and inhuman oppressors of the earth? Our sympathy with the unavoidable distress of the innocent sufferers is not more real nor more lively, than our fellow-feeling with their just and natural resentment. The former sentiment only heightens the latter, and the idea of their distress serves only to inflame and blow up our animosity against those who occasioned it. When we think of the anguish of the sufferers, we take part with them more earnestly against their oppressors; we enter with more eagerness into all their schemes of vengeance, and feel ourselves every moment wreaking, in imagination, upon such violators of the laws of society, that punishment which our sympathetic indignation tells us is due to their crimes. Our sense of the horror and dreadful atrocity of such conduct, the delight which we take in hearing that it was properly punished, the indignation which we feel when it escapes this due retaliation, our whole sense and feeling, in short, of its ill desert, of the propriety and fitness

of inflicting evil upon the person who is guilty of it, and of making him grieve in his turn, arises from the sympathetic indignation which naturally boils up in the breast of the spectator, whenever he thoroughly brings home to himself the case of the sufferer¹.

¹ To ascribe in this manner our natural sense of the ill desert of human actions to a sympathy with the resentment of the sufferer, may seem, to the greater part of people to be a degradation of that sentiment. Resentment is commonly regarded as so odious a passion, that they will be apt to think it impossible that so laudable a principle, as the sense of the ill desert of vice, should in any respect be founded upon it. They will be more willing perhaps, to admit that our sense of the merit of good actions is founded upon a sympathy with the gratitude of the persons who receive the benefit of them; because gratitude as well as all the other benevolent passions, is regarded as an amiable principle, which can take nothing from the worth of whatever is founded upon it. Gratitude and resentment, however, are in every respect, it is evident, counterparts to one another; and if our sense of merit arises from a sympathy with the one, our sense of demerit can scarce miss to proceed from a fellow-feeling with the other.

Let it be considered too that resentment, though in the degrees in which we too often see it, the most odious, perhaps, of all the passions, is not disapproved of when properly humbled and entirely brought down to the level of the sympathetic indignation of the spectator. When we, who are the bystanders, feel that our own animosity entirely corresponds with that of the sufferer, when the resentment of this last does not in any respect go beyond our own, when no word, no gesture, escapes him that denotes an emotion more violent than what we can keep time to, and when he never aims at inflicting any punishment beyond what we should rejoice to see inflicted, or what we ourselves would

upon this account even desire to be the instruments of inflicting, it is impossible that we should not entirely approve of his sentiments. Our own emotion in this case must, in our eyes, undoubtedly justify his. And as experience teaches us how much the greater part of mankind are incapable of this moderation, and how great an effort must be made in order to bring down the rude and undisciplined impulse of resentment to this suitable temper, we cannot avoid conceiving a considerable degree of esteem and admiration for one who appears capable of exerting so much self-command over one of the most ungovernable passions of his nature. When indeed the animosity of the sufferer exceeds, as it almost always does, what we can go along with, as we cannot enter into it, we necessarily disapprove of it. We even disapprove of it more than we should of an equal excess of almost any other passion derived from the imagination. And this too violent resentment, instead of carrying us along with it, becomes itself the object of our resentment and indignation. We enter into the opposite resentment of the person who is the object of this unjust emotion, and who is in danger of suffering from it. Revenge, therefore, the excess of resentment, appears to be the most detestable of all the passions, and is the object of the horror and indignation of every body. And as in the way in which passion commonly discovers itself among mankind, it is excessive a hundred times for once that it is moderate, we are very apt to consider it as altogether odious and detestable, because in its most ordinary appearances it is so. Nature, however, even in the present depraved state of mankind, does not seem to have dealt so unkindly with us, as to have endowed us with any principle which is wholly and in every respect evil, or which, in no degree and in no direction, can be the proper object of praise and approbation. Upon some occasions we are sensible that this passion, which is generally too strong, may likewise be too weak. We sometimes complain that a particular person shows too little spirit, and has too little sense of the injuries that

have been done to him; and we are as ready to despise him for the defect, as to hate him for the excess of this passion.

The inspired writers would not surely have talked so frequently or so strongly of the wrath and anger of God, if they had regarded every degree of those passions as vicious and evil, even in so weak and imperfect a creature as man.

Let it be considered too, that the present inquiry is not concerning a matter of right, if I may say so, but concerning a matter of fact. We are not at present examining upon what principles a perfect being would approve of the punishment of bad actions; but upon what principles so weak and imperfect a creature as man actually and in fact approves of it. The principles which I have just now mentioned, it is evident, have a very great effect upon his sentiments; and it seems wisely ordered that it should be so. The very existence of society requires that unmerited and unprovoked malice should be restrained by proper punishments; and consequently, that to inflict those punishments should be regarded as a proper and laudable action. Though man, therefore, be naturally endowed with a desire of the welfare and preservation of society, yet the Author of nature has not intrusted it to his reason to find out that a certain application of punishments is the proper means of attaining this end; but has endowed him with an immediate and instinctive approbation of that very application which is most proper to attain it. The economy of nature is in this respect of a piece with what it is upon many other occasions. With regard to all those ends which, upon account of their peculiar importance, may be regarded, if such an expression is allowable, as the favorite ends of nature, she has constantly in this manner not only endowed mankind with an appetite for the end which she proposes, but likewise with an appetite for the means by which alone this end can be brought about, for their own sakes, and independent of their

tendency to produce it. Thus self-preservation, and the propagation of the species, are the great ends which Nature seems to have proposed in the formation of all animals. Mankind are endowed with a desire of those ends, and an aversion to the contrary; with a love of life, and a dread of dissolution; with a desire of the continuance and perpetuity of the species, and with an aversion to the thoughts of its entire extinction. But though we are in this manner endowed with a very strong desire of those ends, it has not been intrusted to the slow and uncertain determinations of our reason, to find out the proper means of bringing them about. Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them.

Before I conclude this note, I must take notice of a difference between the approbation of propriety and that of merit or beneficence. Before we approve of the sentiments of any person as proper and suitable to their objects, we must not only be affected in the same manner as he is, but we must perceive this harmony and correspondence of sentiments between him and ourselves. Thus, though upon hearing of a misfortune that had befallen my friend, I should conceive precisely that degree of concern which he gives way to; yet till I am informed of the manner in which he behaves, till I perceive the harmony between his emotions and mine, I cannot be said to approve of the sentiments which influence his behaviour. The approbation of propriety therefore requires, not only that we should entirely sympathize with the person who acts, but that we should perceive this perfect concord between his sentiments and our own. On the contrary, when I hear of a benefit that has been bestowed upon another person, let him who has received it be affected in what manner he pleases, if, by bringing his case home to myself, I feel

gratitude arise in my own breast, I necessarily approve of the conduct of his benefactor, and regard it as meritorious, and the proper object of reward. Whether the person who has received the benefit conceives gratitude or not, cannot, it is evident, in any degree alter our sentiments with regard to the merit of him who has bestowed it. No actual correspondence of sentiments, therefore, is here required. It is sufficient that if he was grateful, they would correspond; and our sense of merit is often founded upon one of those illusive sympathies, by which, when we bring home to ourselves the case of another, we are often affected in a manner in which the person principally concerned is incapable of being affected. There is a similar difference between our disapprobation of demerit, and that of impropriety.

S E C T I O N I I.

Of Justice and Beneficence.

C H A P. I.

Comparison of those two virtues.

ACTIONS of a beneficent tendency, which proceed from proper motives, seem alone to require reward; because such alone are the approved objects of gratitude, or excite the sympathetic gratitude of the spectator.

Actions of a hurtful tendency, which proceed from improper motives, seem alone to deserve punishment; because such alone are the approved objects of resentment, or excite the sympathetic resentment of the spectator.

Beneficence is always free, it cannot be extorted by force, the mere want of it exposes to no punishment; because the mere want of beneficence tends to do no real positive evil. It may disappoint of the good which might reasonably have been expected, and upon that account it may justly excite dislike and disapprobation: it cannot, however, provoke any resentment which mankind will go along with. The man who does not recompense his benefactor, when he has it in his power, and when his benefactor needs his assistance, is, no doubt, guilty of the blackest ingratitude. The heart of every impartial spectator rejects all fellow-feeling with the

selfishness of his motives, and he is the proper object of the highest disapprobation. But still he does no positive hurt to any body. He only does not do that good which in propriety he ought to have done. He is the object of hatred, a passion which is naturally excited by impropriety of sentiment and behaviour; not of resentment, a passion which is never properly called forth but by actions which tend to do real and positive hurt to some particular persons. His want of gratitude, therefore, cannot be punished. To oblige him by force to perform what in gratitude he ought to perform, and what every impartial spectator would approve of him for performing, would, if possible, be still more improper than his neglecting to perform it. His benefactor would dishonor himself if he attempted by violence to constrain him to gratitude, and it would be impertinent for any third person, who was not the superior of either, to intermeddle. But of all the duties of beneficence, those which gratitude recommends to us approach nearest to what is called a perfect and complete obligation. What friendship, what generosity, what charity, would prompt us to do with universal approbation, is still more free, and can still less be extorted by force than the duties of gratitude. We talk of the debt of gratitude, not of charity, or generosity, nor even of friendship, when friendship is mere esteem, and has not been enhanced and complicated with gratitude for good offices.

Resentment seems to have been given us by nature for defence, and for defence only. It is the
safeguard

safeguard of justice and the security of innocence. It prompts us to beat off the mischief which is attempted to be done to us, and to retaliate that which is already done; that the offender may be made to repent of his injustice, and that others, through fear of the like punishment, may be terrified from being guilty of the like offence. It must be reserved therefore for these purposes, nor can the spectator ever go along with it when it is exerted for any other. But the mere want of the beneficent virtues, though it may disappoint us of the good which might reasonably be expected, neither does, nor attempts to do, any mischief from which we can have occasion to defend ourselves.

There is, however, another virtue, of which the observance is not left to the freedom of our own wills, which may be extorted by force, and of which the violation exposes to resentment, and consequently to punishment. This virtue is justice: the violation of justice is injury: it does real and positive hurt to some particular persons, from motives which are naturally disapproved of. It is, therefore, the proper object of resentment, and of punishment, which is the natural consequence of resentment. As mankind go along with, and approve of the violence employed to avenge the hurt which is done by injustice, so they much more go along with, and approve of, that which is employed to prevent and beat off the injury, and to restrain the offender from hurting his neighbours. The person himself who meditates an injustice is sensible of this,

and feels that force may, with the utmost propriety, be made use of, both by the person whom he is about to injure, and by others, either to obstruct the execution of his crime, or to punish him when he has executed it. And upon this is founded that remarkable distinction between justice and all the other social virtues, which has of late been particularly insisted upon by an author of very great and original genius, that we feel ourselves to be under a stricter obligation to act according to justice, than agreeably to friendship, charity, or generosity; that the practice of these last-mentioned virtues seems to be left in some measure to our own choice, but that, some how or other, we feel ourselves to be in a peculiar manner tied, bound, and obliged to the observation of justice. We feel, that is to say, that force may, with the utmost propriety, and with the approbation of all mankind, be made use of to constrain us to observe the rules of the one, but not to follow the precepts of the other.

We must always, however, carefully distinguish what is only blamable, or the proper object of disapprobation, from what force may be employed either to punish or to prevent. That seems blamable which falls short of that ordinary degree of proper beneficence which experience teaches us to expect of every body; and on the contrary, that seems praise-worthy which goes beyond it. The ordinary degree itself seems neither blamable nor praise-worthy. A father, a son, a brother, who behaves to the correspondent relation neither better

nor worse than the greater part of men commonly do, seems properly to deserve neither praise nor blame. He who surprises us by extraordinary and unexpected, though still proper and suitable kindness, or on the contrary by extraordinary and unexpected, as well as unsuitable unkindness, seems praise-worthy in the one case, and blamable in the other.

Even the most ordinary degree of kindness or beneficence, however, cannot, among equals, be extorted by force. Among equals each individual is naturally, and antecedent to the institution of civil government, regarded as having a right both to defend himself from injuries, and to exact a certain degree of punishment for those which have been done to him. Every generous spectator not only approves of his conduct when he does this, but enters so far into his sentiments as often to be willing to assist him. When one man attacks, or robs, or attempts to murder another, all the neighbours take the alarm, and think that they do right when they run, either to revenge the person who has been injured, or to defend him who is in danger of being so. But when a father fails in the ordinary degree of parental affection towards a son; when a son seems to want that filial reverence which might be expected to his father; when brothers are without the usual degree of brotherly affection; when a man shuts his breast against compassion, and refuses to relieve the misery of his fellow-creatures, when he can with the greatest ease; in all these cases, though every body blames the conduct,

nobody imagines that those who might have reason, perhaps, to expect more kindness, have any right to extort it by force. The sufferer can only complain, and the spectator can intermeddle no other way than by advice and persuasion. Upon all such occasions, for equals to use force against one another, would be thought the highest degree of insolence and presumption.

A superior may, indeed, sometimes, with universal approbation, oblige those under his jurisdiction to behave, in this respect, with a certain degree of propriety to one another. The laws of all civilized nations oblige parents to maintain their children, and children to maintain their parents, and impose upon men many other duties of beneficence. The civil magistrate is intrusted with the power not only of preserving the public peace by restraining injustice, but of promoting the prosperity of the common-wealth, by establishing good discipline, and by discouraging every sort of vice and impropriety; he may prescribe rules, therefore, which not only prohibit mutual injuries among fellow-citizens, but command mutual good offices to a certain degree. When the sovereign commands what is merely indifferent, and what, antecedent to his orders, might have been omitted without any blame, it becomes not only blamable but punishable to disobey him. When he commands, therefore, what, antecedent to any such order, could not have been omitted without the greatest blame, it surely becomes much more punishable to be wanting in obedience. Of all the duties of a law-

giver, however, this, perhaps, is that which it requires the greatest delicacy and reserve to execute with propriety and judgment. To neglect it altogether exposes the common-wealth to many gross disorders and shocking enormities, and to push it too far is destructive of all liberty, security, and justice.

Though the mere want of beneficence seems to merit no punishment from equals, the greater exertions of that virtue appear to deserve the highest reward. By being productive of the greatest good, they are the natural and approved objects of the liveliest gratitude. Though the breach of justice, on the contrary, exposes to punishment, the observance of the rules of that virtue seems scarce to deserve any reward. There is, no doubt, a propriety in the practice of justice, and it merits, upon that account, all the approbation which is due to propriety. But as it does no real positive good, it is entitled to very little gratitude. Mere justice is, upon most occasions, but a negative virtue, and only hinders us from hurting our neighbour. The man who barely abstains from violating either the person, or the estate, or the reputation of his neighbours, has surely very little positive merit. He fulfils, however, all the rules of what is peculiarly called justice, and does every thing which his equals can with propriety force him to do, or which they can punish him for not doing. We may often fulfil all the rules of justice by sitting still and doing nothing.

As every man doth, so shall it be done to him, and retaliation seems to be the great law which is

dictated to us by Nature. Beneficence and generosity we think due to the generous and beneficent. Those whose hearts never open to the feelings of humanity, should, we think, be shut out in the same manner, from the affections of all their fellow-creatures, and be allowed to live in the midst of society, as in a great desert where there is nobody to care for them, or to inquire after them. The violator of the laws of justice ought to be made to feel himself that evil which he has done to another; and since no regard to the sufferings of his brethren is capable of restraining him, he ought to be over-awed by the fear of his own. The man who is barely innocent, who only observes the laws of justice with regard to others, and merely abstains from hurting his neighbours, can merit only that his neighbours in their turn should respect his innocence, and that the same laws should be religiously observed with regard to him.

C H A P. I I.

Of the sense of Justice, of Remorse, and of the consciousness of Merit.

THERE can be no proper motive for hurting our neighbour, there can be no incitement to do evil to another, which mankind will go along with, except just indignation for evil which that other has done to us. To disturb his happiness merely because it stands in the way of our own, to take from him what is of real use to him merely because it may be of equal

or of more use to us, or to indulge, in this manner, at the expense of other people, the natural preference which every man has for his own happiness above that of other people, is what no impartial spectator can go along with. Every man is, no doubt, by nature, first and principally recommended to his own care; and as he is fitter to take care of himself than of any other person, it is fit and right that it should be so. Every man, therefore, is much more deeply interested in whatever immediately concerns himself, than in what concerns any other man: and to hear, perhaps of the death of another person, with whom we have no particular connexion, will give us less concern, will spoil our stomach, or break our rest much less than a very insignificant disaster which has befallen ourselves. But though the ruin of our neighbour may affect us much less than a very small misfortune of our own, we must not ruin him to prevent that small misfortune, nor even to prevent our own ruin. We must, here, as in all other cases, view ourselves not so much according to that light in which we may naturally appear to ourselves, as according to that in which we naturally appear to others. Though every man may, according to the proverb, be the whole world to himself, to the rest of mankind he is a most insignificant part of it. Though his own happiness may be of more importance to him than that of all the world besides, to every other person it is of no more consequence than that of any other man. Though it may be true, therefore, that every individual, in his

own breast, naturally prefers himself to all mankind, yet he dares not look mankind in the face, and avow that he acts according to this principle. He feels that in this preference they can never go along with him, and that how natural soever it may be to him, it must always appear excessive and extravagant to them. When he views himself in the light in which he is conscious that others will view him, he feels that to them he is but one of the multitude in no respect better than any other in it. If he would act so as that the impartial spectator may enter into the principles of his conduct, which is what of all things he has the greatest desire to do, he must, upon this, as upon all other occasions, humble the arrogance of his self-love, and bring it down to something which other men can go along with. They will indulge it so far as to allow him to be more anxious about, and to pursue with more earnest assiduity, his own happiness than that of any other person. Thus far, whenever they place themselves in his situation, they will readily go along with him. In the race for wealth, and honors, and preferments, he may run as hard as he can, and strain every nerve and every muscle, in order to outstrip all his competitors. But if he should juggle, or throw down any of them, the indulgence of the spectators is entirely at an end. It is a violation of fair play, which they cannot admit of. This man is to them, in every respect, as good as he: they do not enter into that self-love by which he prefers himself so much to this other, and cannot go

along with the motive from which he hurt him. They readily, therefore sympathize with the natural resentment of the injured, and the offender becomes the object of their hatred and indignation. He is sensible that he becomes so, and feels that those sentiments are ready to burst out from all sides against him.

As the greater and more irreparable the evil that is done, the resentment of the sufferer runs naturally the higher; so does likewise the sympathetic indignation of the spectator, as well as the sense of guilt in the agent. Death is the greatest evil which one man can inflict upon another, and excites the highest degree of resentment in those who are immediately connected with the slain. Murder, therefore, is the most atrocious of all crimes which affect individuals only, in the sight both of mankind, and of the person who has committed it. To be deprived of that which we are possessed of, is a greater evil than to be disappointed of what we have only the expectation. Breach of property, therefore, theft and robbery, which take from us what we are possessed of, are greater crimes than breach of contract, which only disappoints us of what we expected. The most sacred laws of justice, therefore, those whose violation seems to call loudest for vengeance and punishment, are the laws which guard the life and persons of our neighbour; the next are those which guard his property and possessions; and last of all come those which guard what are called his personal rights, or what is due to him from the promises of others.

The violator of the more sacred laws of justice can never reflect on the sentiments which mankind must entertain with regard to him, without feeling all the agonies of shame, and horror, and consternation. When his passion is gratified, and he begins coolly to reflect on his past conduct, he can enter into none of the motives which influenced it. They appear now as detestable to him as they did always to other people. By sympathizing with the hatred and abhorrence which other men must entertain for him, he becomes in some measure the object of his own hatred and abhorrence. The situation of the person, who suffered by his injustice, now calls upon his pity. He is grieved at the thought of it; regrets the unhappy effects of his own conduct, and feels at the same time that they have rendered him the proper object of the resentment and indignation of mankind, and of what is the natural consequence of resentment, vengeance and punishment. The thought of this perpetually haunts him, and fills him with terror and amazement. He dares no longer look society in the face, but imagines himself as it were rejected, and thrown out from the affections of all mankind. He cannot hope for the consolation of sympathy in this his greatest and most dreadful distress. The remembrance of his crimes has shut out all fellow-feeling with him from the hearts of his fellow-creatures. The sentiments which they entertain with regard to him, are the very thing which he is most afraid of. Every thing seems hostile, and he would be glad to fly to some

inhospitable desert, where he might never more behold the face of a human creature, nor read in the countenance of mankind the condemnation of his crimes. But solitude is still more dreadful than society. His own thoughts can present him with nothing but what is black, unfortunate, and disastrous, the melancholy forebodings of incomprehensible misery and ruin. The horror of solitude drives him back into society, and he comes again into the presence of mankind, astonished to appear before them, loaded with shame and distracted with fear, in order to supplicate some little protection from the countenance of those very judges, who he knows have already all unanimously condemned him. Such is the nature of that sentiment, which is properly called remorse; of all the sentiments which can enter the human breast the most dreadful. It is made up of shame from the sense of the impropriety of past conduct; of grief for the effects of it; of pity for those who suffer by it; and of the dread and terror of punishment from the consciousness of the justly provoked repentment of all rational creatures.

The opposite behaviour naturally inspires the opposite sentiment. The man who, not from frivolous fancy, but from proper motives, has performed a generous action, when he looks forward to those whom he has served, feels himself to be the natural object of their love and gratitude, and by sympathy with them, of the esteem and approbation of all mankind. And when he looks backward to the motive from which he acted, and surveys it in the light

in which the indifferent spectator will survey it, he still continues to enter into it, and applauds himself by sympathy with the approbation of this supposed impartial judge. In both these points of view his own conduct appears to him every way agreeable. His mind, at the thought of it, is filled with cheerfulness, serenity, and composure. He is in friendship and harmony with all mankind, and looks upon his fellow-creatures with confidence and benevolent satisfaction, secure that he has rendered himself worthy of their most favorable regards. In the combination of all these sentiments consists the consciousness of merit, or of deserved reward.

CHAP. III.

Of the utility of this constitution of Nature.

IT is thus that man, who can subsist only in society, was fitted by nature to that situation for which he was made. All the members of human society stand in need of each other's assistance, and are likewise exposed to mutual injuries. Where the necessary assistance is reciprocally afforded from love, from gratitude, from friendship, and esteem, the society flourishes and is happy. All the different members of it are bound together by the agreeable bands of love and affection, and are, as it were, drawn to one common centre of mutual good offices.

But though the necessary assistance should not be afforded from such generous and disinterested

motives, though among the different members of the society there should be no mutual love and affection, the society, though less happy and agreeable, will not necessarily be dissolved. Society may subsist among different men, as among different merchants, from a sense of its utility, without any mutual love or affection; and though no man in it should owe any obligation, or be bound in gratitude to any other, it may still be upheld by a mercenary exchange of good offices according to an agreed valuation.

Society, however, cannot subsist among those who are at all times ready to hurt and injure one another. The moment that injury begins, the moment that mutual resentment and animosity take place, all the bands of it are broke asunder, and the different members of which it consisted are, as it were, dissipated and scattered abroad by the violence and opposition of their discordant affections. If there is any society among robbers, and murderers, they must at least, according to the trite observation, abstain from robbing and murdering one another. Beneficence, therefore, is less essential to the existence of society than justice. Society may subsist, though not in the most comfortable state, without beneficence; but the prevalence of injustice must utterly destroy it.

Though Nature, therefore, exhorts mankind to acts of beneficence, by the pleasing consciousness of deserved reward, she has not thought it necessary to guard and enforce the practice of it by the terrors of merited punishment in case it

should be neglected. It is the ornament which embellishes, not the foundation which supports the building, and which it was, therefore, sufficient to recommend, but by no means necessary to impose. Justice, on the contrary is the main pillar that upholds the whole edifice. If it is removed, the great, the immense fabric of human society, that fabric which to raise and support seems in this world, if I may say so, to have been the peculiar and darling care of Nature, must in a moment crumble into atoms. In order to enforce the observation of justice, therefore, Nature has implanted in the human breast that consciousness of ill-desert, those terrors of merited punishment which attend upon its violation, as the great safeguards of the association of mankind, to protect the weak, to curb the violent, and to chastise the guilty. Men, though naturally sympathetic, feel so little for an other, with whom they have no particular connexion, in comparison of what they feel for themselves; the misery of one, who is merely their fellow-creature, is of so little importance to them in comparison even of a small conveniency of their own; they have it so much in their power to hurt him, and may have so many temptations to do so, that if this principle did not stand up within them in his defence, and overawe them into a respect for his innocence, they would, like wild beasts, be at all times ready to fly upon him; and a man would enter an assembly of men as he enters a den of lions.

In every part of the universe we observe

means adjusted with the nicest artifice to the ends which they are intended to produce; and in the mechanism of a plant, or animal body, admire how every thing is contrived for advancing the two great purposes of nature, the support of the individual, and the propagation of the species. But in these, and in all such objects, we still distinguish the efficient from the final cause of their several motions and organizations. The digestion of the food, the circulation of the blood, and the secretion of the several juices which are drawn from it, are operations all of them necessary for the great purposes of animal life. Yet we never endeavour to account for them from those purposes as from their efficient causes, nor imagine that the blood circulates, or that the food digests of its own accord, and with a view or intention to the purposes of circulation or digestion. The wheels of the watch are all admirably adjusted to the end for which it was made, the pointing of the hour. All their various motions conspire in the nicest manner to produce this effect. If they were endowed with a desire and intention to produce it, they could not do it better. Yet we never ascribe any such desire or intention to them, but to the watch-maker, and we know that they are put into motion by a spring, which intends the effect it produces as little as they do. But though, in accounting for the operations of bodies; we never fail to distinguish in this manner the efficient from the final cause, in accounting for those of the mind we are very apt to confound

these two different things with one another. When by natural principles we are led to advance those ends, which a refined and enlightened reason would recommend to us, we are very apt to impute to that reason, as to their efficient cause, the sentiments and actions by which we advance those ends, and to imagine that to be the wisdom of man, which in reality is the wisdom of God. Upon a superficial view, this cause seems sufficient to produce the effects which are ascribed to it; and the system of human nature seems to be more simple and agreeable when all its different operations are in this manner deduced from a single principle.

As society cannot subsist unless the laws of justice are tolerably observed, as no social intercourse can take place among men who do not generally abstain from injuring one another; the consideration of this necessity, it has been thought, was the ground upon which we approved of the enforcement of the laws of justice by the punishment of those who violated them. Man, it has been said, has a natural love for society, and desires that the union of mankind should be preserved for its own sake, and though he himself was to derive no benefit from it. The orderly and flourishing state of society is agreeable to him, and he takes delight in contemplating it. Its disorder and confusion, on the contrary, is the object of his aversion, and he is chagrined at whatever tends to produce it. He is sensible too that his own interest is connected with the prosperity of society, and that the happiness, perhaps

perhaps the preservation of his existence, depends upon its preservation. Upon every account, therefore, he has an abhorrence at whatever can tend to destroy society, and is willing to make use of every means, which can hinder so hated and so dreadful an event. Injustice necessarily tends to destroy it. Every appearance of injustice, therefore, alarms him, and he runs, if I may say so, to stop the progress of what, if allowed to go on, would quickly put an end to every thing that is dear to him. If he cannot restrain it by gentle and fair means, he must bear it down by force and violence, and at any rate must put a stop to its further progress. Hence it is, they say, that he often approves of the enforcement of the laws of justice even by the capital punishment of those who violate them. The disturber of the public peace is hereby removed out of the world, and others are terrified by his fate from imitating his example.

Such is the account commonly given of our approbation of the punishment of injustice. And so far this account is undoubtedly true, that we frequently have occasion to confirm our natural sense of the propriety and fitness of punishment, by reflecting how necessary it is for preserving the order of society. When the guilty is about to suffer that just retaliation, which the natural indignation of mankind tells them is due to his crimes; when the insolence of his injustice is broken and humbled by the terror of his approaching punishment; when he ceases to be an object of fear, with the generous and humane he begins to be an

object of pity. The thought of what he is about to suffer extinguishes their resentment for the sufferings of others to which he has given occasion. They are disposed to pardon and forgive him, and to save him from that punishment, which in all their cool hours they had considered as the retribution due to such crimes. Here, therefore, they have occasion to call to their assistance the consideration of the general interest of society. They counterbalance the impulse of this weak and partial humanity by the dictates of a humanity that is more generous and comprehensive. They reflect that mercy to the guilty is cruelty to the innocent, and oppose to the emotions of compassion which they feel for a particular person, a more enlarged compassion which they feel for mankind.

Sometimes too we have occasion to defend the propriety of observing the general rules of justice by the consideration of their necessity to the support of society. We frequently hear the young and the licentious ridiculing the most sacred rules of morality, and professing, sometimes from the corruption, but more frequently from the vanity of their hearts, the most abominable maxims of conduct. Our indignation rouses, and we are eager to refute and expose such detestable principles. But though it is their intrinsic hatefulness and detestableness, which originally inflames us against them, we are unwilling to assign this as the sole reason why we condemn them, or to pretend that it is merely because we ourselves hate and detest them. The reason, we think, would not appear to be conclusive.

Yet why should it not; if we hate and detest them because they are the natural and proper objects of hatred and detestation? But when we are asked why we should not act in such or such a manner, the very question seems to suppose that, to those who ask it, this manner of acting does not appear to be for its own sake the natural and proper object of those sentiments. We must show them, therefore, that it ought to be so for the sake of something else. Upon this account we generally cast about for other arguments, and the consideration which first occurs to us, is the disorder and confusion of society which would result from the universal prevalence of such practices. We seldom fail, therefore, to insist upon this topic.

But though it commonly requires no great discernment to see the destructive tendency of all licentious practices to the welfare of society, it is seldom this consideration which first animates us against them. All men, even the most stupid and unthinking, abhor fraud, perfidy, and injustice, and delight to see them punished. But few men have reflected upon the necessity of justice to the existence of society, how obvious soever that necessity may appear to be.

That it is not a regard to the preservation of society, which originally interests us in the punishment of crimes committed against individuals, may be demonstrated by many obvious considerations. The concern which we take in the fortune and happiness of individuals does not, in common cases, arise from that which we take in the fortune and

happiness of society. We are no more concerned for the destruction or loss of a single man, because this man is a member or part of society, and because we should be concerned for the destruction of society, than we are concerned for the loss of a single guinea, because this guinea is a part of a thousand guineas, and because we should be concerned for the loss of the whole sum. In neither case does our regard for the individuals arise from our regard for the multitude: but in both cases our regard for the multitude is compounded and made up of the particular regards which we feel for the different individuals of which it is composed. As when a small sum is unjustly taken from us, we do not so much prosecute the injury from a regard to the preservation of our whole fortune, as from a regard to that particular sum which we have lost; so when a single man is injured, or destroyed, we demand the punishment of the wrong that has been done to him, not so much from a concern for the general interest of society, as from a concern for that very individual who has been injured. It is to be observed, however, that this concern does not necessarily include in it any degree of those exquisite sentiments which are commonly called love, esteem, and affection, and by which we distinguish our particular friends and acquaintance. The concern which is requisite for this, is no more than the general fellow-feeling which we have with every man merely because he is our fellow-creature. We enter into the

resentment even of an odious person, when he is injured by those to whom he has given no provocation. Our disapprobation of his ordinary character and conduct does not in this case altogether prevent our fellow-feeling with his natural indignation; though with those who are not either extremely candid, or who have not been accustomed to correct and regulate their natural sentiments by general rules, it is very apt to damp it.

Upon some occasions, indeed, we both punish and approve of punishment, merely from a view to the general interest of society, which, we imagine, cannot otherwise be secured. Of this kind are all the punishments inflicted for breaches of what is called either civil police, or military discipline. Such crimes do not immediately or directly hurt any particular person; but their remote consequences, it is supposed, do produce, or might produce, either a considerable inconvenience, or a great disorder in the society. A centinel, for example, who falls asleep upon his watch, suffers death by the laws of war, because such carelessness might endanger the whole army. This severity may, upon many occasions, appear necessary, and, for that reason, just and proper. When the preservation of an individual is inconsistent with the safety of a multitude, nothing can be more just than that the many should be preferred to the one. Yet this punishment, how necessary soever, always appears to be excessively severe. The natural atrocity of the crime seems to be so little, and the punishment so great, that it is with great

difficulty that our heart can reconcile itself to it. Though such carelessness appears very blamable, yet the thought of this crime does not naturally excite any such resentment, as would prompt us to take such dreadful revenge. A man of humanity must recollect himself, must make an effort, and exert his whole firmness and resolution, before he can bring himself either to inflict it, or to go along with it when it is inflicted by others. It is not, however, in this manner, that he looks upon the just punishment of an ungrateful murderer or parricide. His heart, in this case, applauds with ardor, and even with transport, the just retaliation which seems due to such detestable crimes, and which, if, by any accident, they should happen to escape, he would be highly enraged and disappointed. The very different sentiments with which the spectator views those different punishments, is a proof that his approbation of the one is far from being founded upon the same principles with that of the other. He looks upon the sentinel as an unfortunate victim, who, indeed, must, and ought to be, devoted to the safety of numbers, but whom still, in his heart, he would be glad to save; and he is only sorry, that the interest of the many should oppose it. But if the murderer should escape from punishment, it would excite his highest indignation, and he would call upon God to avenge, in another world, that crime which the injustice of mankind had neglected to chastise upon earth.

For it well deserves to be taken notice of, that

we are so far from imagining that injustice ought to be punished in this life, merely on account of the order of society, which cannot otherwise be maintained, that Nature teaches us to hope, and religion, we suppose, authorizes us to expect, that it will be punished, even in a life to come. Our sense of its ill desert pursues it, if I may say so, even beyond the grave, though the example of its punishment there cannot serve to deter the rest of mankind, who see it not, who know it not, from being guilty of the like practices here. The justice of God, however, we think, still requires, that he should hereafter avenge the injuries of the widow and the fatherless, who are here so often insulted with impunity. In every religion, and in every superstition that the world has ever beheld, accordingly, there has been a Tartarus as well as an Elifium; a place provided for the punishment of the wicked, as well as one for the reward of the just.

SECTION III.

OF the Influence of Fortune upon the Sentiments of Mankind, with regard to the Merit or Demerit of Actions.

INTRODUCTION.

WHATEVER praise or blame can be due to any action, must belong either first, to the intention or affection of the heart, from which it proceeds; or, secondly, to the external action or movement of the body, which this affection gives occasion to; or, lastly, to the good or bad consequences, which actually, and in fact, proceed from it. These three different things constitute the whole nature and circumstances of the action, and must be the foundation of whatever quality can belong to it.

That the two last of these three circumstances cannot be that foundation of any praise or blame, is abundantly evident; nor has the contrary ever been asserted by any body. The external action or movement of the body is often the same in the most innocent and in the most blamable actions. He who shoots a bird, and he who shoots a man, both of them perform the same external movement: each of them draws the trigger of a gun. The consequences which actually, and in fact, happen

to proceed from any action, are, if possible, still more indifferent either to praise or blame, than even the external movement of the body. As they depend, not upon the agent, but upon fortune, they cannot be the proper foundation for any sentiment, of which his character and conduct are the objects.

The only consequences for which he can be answerable, or by which he can deserve either approbation or disapprobation of any kind, are those which were someway or other intended, or those which, at least, show some agreeable or disagreeable quality in the intention of the heart, from which he acted. To the intention or affection of the heart, therefore, to the propriety or impropriety, to the beneficence or hurtfulness of the design, all praise or blame, all approbation or disapprobation, of any kind, which can justly be bestowed upon any action, must ultimately belong.

When this maxim is thus proposed, in abstract and general terms, there is nobody who does not agree to it. Its self-evident justice is acknowledged by all the world, and there is not a dissenting voice among all mankind. Every body allows, that how different soever the accidental, the unintended and unforeseen consequences of different actions, yet, if the intentions or affections from which they arose were, on the one hand, equally proper and equally beneficent, or, on the other, equally improper and equally malevolent, the merit or demerit of the actions is still the same, and

the agent is equally the suitable object either of gratitude or of resentment.

But how well soever we may seem to be persuaded of the truth of this equitable maxim, when we consider it after this manner, in abstract, yet when we come to particular cases, the actual consequences which happen to proceed from any action, have a very great effect upon our sentiments concerning its merit or demerit, and almost always either enhance or diminish our sense of both. Scarce, in any one instance, perhaps, will our sentiments be found, after examination, to be entirely regulated by this rule, which we all acknowledge ought entirely to regulate them.

This irregularity of sentiment, which every body feels, which scarce any body is sufficiently aware of, and which nobody is willing to acknowledge, I proceed now to explain; and I shall consider, first, the cause which gives occasion to it, or the mechanism by which nature produces it; secondly, the extent of its influence; and, last of all, the end which it answers, or the purpose which the Author of nature seems to have intended by it.

CHAP. I.

Of the causes of this Influence of Fortune.

THE causes of pain and pleasure, whatever they are, or however they operate, seem to be the objects, which, in all animals, immediately excite

those two passions of gratitude and resentment. They are excited by inanimated, as well as by animated objects. We are angry, for a moment, even at the stone that hurts us. A child beats it, a dog barks at it, a choleric man is apt to curse it. The least reflection, indeed, corrects this sentiment, and we soon become sensible, that what has no feeling is a very improper object of revenge. When the mischief, however, is very great, the object which caused it becomes disagreeable to us ever after, and we take pleasure to burn or destroy it. We should treat, in this manner, the instrument which had accidentally been the cause of the death of a friend, and we should often think ourselves guilty of a sort of inhumanity, if we neglected to vent this absurd sort of vengeance upon it.

We conceive, in the same manner, a sort of gratitude for those inanimated objects, which have been the causes of great, or frequent pleasure to us. The sailor, who, as soon as he got ashore, should mend his fire with the plank upon which he had just escaped from a shipwreck, would seem to be guilty of an unnatural action. We should expect that he would rather preserve it with care and affection, as a monument that was, in some measure, dear to him. A man grows fond of a snuff-box, of a pen-knife, of a staff which he has long made use of, and conceives something like a real love and affection for them. If he breaks or loses them, he is vexed out of all proportion to

the value of the damage. The house which we have long lived in, the tree, whose verdure and shade we have long enjoyed, are both looked upon with a sort of respect that seems due to such benefactors. The decay of the one, or the ruin of the other, affects us with a kind of melancholy, though we should sustain no loss by it. The Dryads and the Lares of the ancients, a sort of genii of trees and houses, were probably first suggested by this sort of affection, which the authors of those superstitions felt for such objects, and which seemed unreasonable, if there was nothing animated about them.

But, before any thing can be the proper object of gratitude or resentment, it must not only be the cause of pleasure or pain, it must likewise be capable of feeling them. Without this other quality, those passions cannot vent themselves with any sort of satisfaction upon it. As they are excited by the causes of pleasure and pain, so their gratification consists in retaliating those sensations upon what gave occasion to them; which it is to no purpose to attempt upon what has no sensibility. Animals, therefore, are less improper objects of gratitude and resentment than inanimated objects. The dog that bites, the ox that gores, are both of them punished. If they have been the causes of the death of any person, neither the public, nor the relations of the slain, can be satisfied, unless they are put to death in their turn: nor is this merely for the security of the living, but, in some measure, to

revenge the injury of the dead. Those animals, on the contrary, that have been remarkably serviceable to their masters, become the objects of a very lively gratitude. We are shocked at the brutality of that officer, mentioned in the Turkish Spy, who flabbed the horse that had carried him across an arm of the sea, lest that animal should afterwards distinguish some other person by a similar adventure.

But, though animals are not only the causes of pleasure and pain, but are also capable of feeling those sensations, they are still far from being complete and perfect objects, either of gratitude or resentment; and those passions still feel, that there is something wanting to their entire gratification. What gratitude chiefly desires, is not only to make the benefactor feel pleasure in his turn, but to make him conscious that he meets with this reward on account of his past conduct, to make him pleased with that conduct, and to satisfy him that the person upon whom he bestowed his good offices was not unworthy of them. What most of all charms us in our benefactor, is the concord between his sentiments and our own, with regard to what interests us so nearly as the worth of our own character, and the esteem that is due to us. We are delighted to find a person who values us as we value ourselves, and distinguishes us from the rest of mankind, with an attention not unlike that with which we distinguish ourselves. To maintain in

him these agreeable and flattering sentiments, is one of the chief ends proposed by the returns we are disposed to make to him. A generous mind often disdains the interested thought of extorting new favors from its benefactor, by what may be called the importunities of its gratitude. But to preserve and to increase his esteem, is an interest which the greatest mind does not think unworthy of its attention. And this is the foundation of what I formerly observed, that when we cannot enter into the motives of our benefactor, when his conduct and character appear unworthy of our approbation, let his services have been ever so great, our gratitude is always sensibly diminished. We are less flattered by the distinction; and to preserve the esteem of so weak, or so worthless a patron, seems to be an object which does not deserve to be pursued for its own sake.

The object, on the contrary, which resentment is chiefly intent upon, is not so much to make our enemy feel pain in his turn, as to make him conscious that he feels it upon account of his past conduct, to make him repent of that conduct, and to make him sensible, that the person whom he injured did not deserve to be treated in that manner. What chiefly enrages us against the man who injures or insults us, is the little account which he seems to make of us, the unreasonable preference which he gives to himself above us, and that absurd self-love, by which he seems to imagine, that other people may be sacrificed at any time, to his conveniency or his humor. The glaring impropriety of this con-

duct, the gross insolence and injustice which it seems to involve in it, often shock and exasperate us more than all the mischief which we have suffered. To bring him back to a more just sense of what is due to other people, to make him sensible of what he owes us, and of the wrong that he has done to us, is frequently the principal end proposed in our revenge, which is always imperfect when it cannot accomplish this. When our enemy appears to have done us no injury, when we are sensible that he acted quite properly, that, in his situation, we should have done the same thing, and that we deserved from him all the mischief we met with; in that case, if we have the least spark either of candor or justice, we can entertain no sort of resentment.

Before any thing, therefore, can be the complete and proper object, either of gratitude or resentment, it must possess three different qualifications. First, it must be the cause of pleasure in the one case, and of pain in the other. Secondly, it must be capable of feeling those sensations. And, thirdly, it must not only have produced those sensations, but it must have produced them from design, and from a design that is approved of in the one case, and disapproved of in the other. It is by the first qualification, that any object is capable of exciting those passions: it is by the second, that it is in any respect capable of gratifying them: the third qualification is not only necessary for their complete satisfaction, but as it gives a pleasure or pain that is both exquisite and

peculiar, it is likewise an additional exciting cause of those passions.

As what gives pleasure or pain, therefore, either in one way or another, is the sole exciting cause of gratitude and resentment; though the intentions of any person should be ever so proper and beneficent, on the one hand, or ever so improper and malevolent on the other; yet, if he has failed in producing either the good or the evil which he intended, as one of the exciting causes is wanting in both cases, less gratitude seems due to him in the one, and less resentment in the other. And, on the contrary, though in the intentions of any person, there was either no laudable degree of benevolence on the one hand, or no blamable degree of malice on the other; yet, if his actions should produce either great good or great evil, as one of the exciting causes takes place upon both these occasions, some gratitude is apt to arise towards him in the one, and some resentment in the other. A shadow of merit seems to fall upon him in the first, a shadow of demerit in the second. And, as the consequences of actions are altogether under the empire of Fortune, hence arises her influence upon the sentiments of mankind with regard to merit and demerit.

C H A P. II.

Of the extent of this Influence of Fortune.

THE effect of this influence of fortune is, first; to diminish our sense of the merit or demerit of those actions which arose from the most laudable or blamable intentions, when they fail of producing their proposed effects: and, secondly, to increase our sense of the merit or demerit of actions, beyond what is due to the motives or affections from which they proceed, when they accidentally give occasion either to extraordinary pleasure or pain.

1. First, I say, though the intentions of any person should be ever so proper and beneficent, on the one hand, or ever so improper and malevolent, on the other, yet, if they fail in producing their effects, his merit seems imperfect in the one case, and his demerit incomplete in the other. Nor is this irregularity of sentiment felt only by those who are immediately affected by the consequences of any action. It is felt, in some measure even by the impartial spectator. The man who solicits an office for another, without obtaining it, is regarded as his friend, and seems to deserve his love and affection. But the man who not only solicits, but procures it, is more peculiarly considered as his patron and benefactor, and is entitled to his respect and gratitude. The person obliged, we are apt to think, may, with some justice, imagine himself on a level with the first: but we cannot enter

into his sentiments, if he does not feel himself inferior to the second. It is common indeed to say that we are equally obliged to the man who has endeavoured to serve us, as to him who actually did so. It is the speech which we constantly make upon every unsuccessful attempt of this kind; but which, like all other fine speeches, must be understood with a grain of allowance. The sentiments which a man of generosity entertains for the friend who fails, may often indeed be nearly the same with those which he conceives for him who succeeds: and the more generous he is, the more nearly will those sentiments approach to an exact level. With the truly generous, to be beloved, to be esteemed by those whom they themselves think worthy of esteem, gives more pleasure, and thereby excites more gratitude, than all the advantages which they can ever expect from those sentiments. When they lose those advantages therefore, they seem to lose but a trifle, which is scarce worth regarding. They still however lose something. Their pleasure therefore, and consequently their gratitude, is not perfectly complete: and accordingly if, between the friend who fails and the friend who succeeds, all other circumstances are equal, there will, even in the noblest and the best mind, be some little difference of affection in favor of him who succeeds. Nay, so unjust are mankind in this respect, that though the intended benefit should be procured, yet if it is not procured by the means of a particular benefactor, they are apt to think that less gratitude is due to the man, who with

the best intentions in the world could do no more than help it a little forward. As their gratitude is in this case divided among the different persons who contributed to their pleasure, a smaller share of it seems due to any one. Such a person, we hear men commonly say, intended no doubt to serve us; and we really believe exerted himself to the utmost of his abilities for that purpose. We are not, however, obliged to him for this benefit; since, had it not been for the concurrence of others, all that he could have done would never have brought it about. This consideration, they imagine, should, even in the eyes of the impartial spectator, diminish the debt which they owe to him. The person himself who has unsuccessfully endeavoured to confer a benefit, has by no means the same dependency upon the gratitude of the man whom he meant to oblige, nor the same sense of his own merit towards him, which he would have had in the case of success.

Even the merit of talents and abilities which some accident has hindered from producing their effects, seems in some measure imperfect, even to those who are fully convinced of their capacity to produce them. The general who has been hindered by the envy of ministers from gaining some great advantage over the enemies of his country, regrets the loss of the opportunity for ever after. Nor is it only upon account of the public that he regrets it. He laments that he was hindered from performing an action which would have added a new lustre to his character in his own eyes, as

well as in those of every other person. It satisfies neither himself nor others to reflect that the plan or design was all that depended on him, that no greater capacity was required to execute it than what was necessary to concert it: that he was allowed to be every way capable of executing it, and that had he been permitted to go on, success was infallible. He still did not execute it; and though he might deserve all the approbation which is due to a magnanimous and great design, he still wanted the actual merit of having performed a great action. To take the management of any affair of public concern from the man who had almost brought it to a conclusion, is regarded as the most invidious injustice. As he had done so much, he should, we think, have been allowed to acquire the complete merit of putting an end to it. It was objected to Pompey, that he came in upon the victories of Lucullus, and gathered those laurels which were due to the fortune and valor of an other. The glory of Lucullus, it seems, was less complete even in the opinion of his own friends, when he was not permitted to finish that conquest which his conduct and courage had put in the power of almost any man to finish. It mortifies an architect when his plans are either not executed at all, or when they are so far altered as to spoil the effect of the building. The plan, however, is all that depends upon the architect. The whole of his genius is, to good judges, as completely discovered in that as in the actual execution. But a plan does not, even to the most intelligent, give the

same pleasure as a noble and magnificent building. They may discover as much both of taste and genius in the one as in the other. But their effects are still vastly different, and the amusement derived from the first, never approaches to the wonder and admiration which are sometimes excited by the second. We may believe of many men, that their talents are superior to those of Cæsar and Alexander; and that in the same situations they would perform still greater actions. In the mean time, however, we do not behold them with that astonishment and admiration with which those two heroes have been regarded in all ages and nations. The calm judgments of the mind may approve of them more, but they want the splendor of great actions to dazzle and transport it. The superiority of virtues and talents has not, even upon those who acknowledge that superiority, the same effect with the superiority of achievements. As the merit of an unsuccessful attempt to do good seems thus, in the eyes of ungrateful mankind, to be diminished by the miscarriage, so does likewise the demerit of an unsuccessful attempt to do evil. The design to commit a crime, how clearly soever it may be proved, is scarce ever punished with the same severity as the actual commission of it. The case of treason is perhaps the only exception. That crime immediately affecting the being of the government itself, the government is naturally more jealous of it than of any other. In the punishment of treason, the sovereign resents the injuries which are immediately

done to himself: in the punishment of other crimes, he resents those which are done to other men. It is his own resentment which he indulges in the one case: it is that of his subjects which by sympathy he enters into in the other. In the first case, therefore, as he judges in his own cause, he is very apt to be more violent and sanguinary in his punishments than the impartial spectator can approve of. His resentment too rises here upon smaller occasions, and does not always, as in other cases, wait for the perpetration of the crime, or even for the attempt to commit it. A treasonable concert, though nothing has been done, or even attempted in consequence of it, nay, a treasonable conversation, is in many countries punished in the same manner as the actual commission of treason. With regard to all other crimes, the mere design, upon which no attempt has followed, is seldom punished at all, and is never punished severely. A criminal design, and a criminal action, it may be said indeed, do not necessarily suppose the same degree of depravity, and ought not therefore to be subjected to the same punishment. We are capable, it may be said, of resolving, and even of taking measures to execute, many things which, when it comes to the point, we feel ourselves altogether incapable of executing. But this reason can have no place when the design has been carried the length of the last attempt. The man, however, who fires a pistol at his enemy but misses him, is punished with death by the laws of scarce any country. By the old

law of Scotland, though he should wound him, yet, unless death ensues within a certain time, the assassin is not liable to the last punishment. The resentment of mankind, however, runs so high against this crime, their terror for the man who shows himself capable of committing it, is so great, that the mere attempt to commit it ought in all countries to be capital. The attempt to commit smaller crimes is almost always punished very lightly, and sometimes is not punished at all. The thief, whose hand has been caught in his neighbour's pocket before he had taken any thing out of it, is punished with ignominy only. If he had got time to take away a handkerchief, he would have been put to death. The house-breaker, who has been found setting a ladder to his neighbour's window, but had not got into it, is not exposed to the capital punishment. The attempt to ravish is not punished as a rape. The attempt to seduce a married woman is not punished at all, though seduction is punished severely. Our resentment against the person who only attempted to do a mischief, is seldom so strong as to bear us out in inflicting the same punishment upon him, which we should have thought due if he had actually done it. In the one case, the joy of our deliverance alleviates our sense of the atrocity of his conduct; in the other, the grief of our misfortune increases it. His real demerit, however, is undoubtedly the same in both cases, since his intentions were equally criminal; and there is in this respect, therefore, an irregularity in

the sentiments of all men, and a consequent relaxation of discipline in the laws of, I believe, all nations, of the most civilized, as well as of the most barbarous. The humanity of a civilized people disposes them either to dispense with, or to mitigate punishments wherever their natural indignation is not goaded on by the consequences of the crime. Barbarians, on the other hand, when no actual consequence has happened from any action, are not apt to be very delicate or inquisitive about the motive.

The person himself who either from passion, or from the influence of bad company, has resolved, and perhaps taken measures to perpetrate some crime, but who has fortunately been prevented by an accident which put it out of his power, is sure if he has any remains of conscience, to regard this event all his life after as a great and signal deliverance. He can never think of it without returning thanks to Heaven for having been thus graciously pleased to save him from the guilt in which he was just ready to plunge himself, and to hinder him from rendering all the rest of his life a scene of horror, remorse, and repentance. But though his hands are innocent, he is conscious that his heart is equally guilty as if he had actually executed what he was so fully resolved upon. It gives great ease to his conscience, however, to consider that the crime was not executed, though he knows that the failure arose from no virtue in him. He still considers himself as less deserving of punishment and resentment; and this good fortune either diminishes, or takes

away altogether, all sense of guilt. To remember how much he was resolved upon it, has no other effect than to make him regard his escape as the greater and more miraculous: for he still fancies that he has escaped, and he looks back upon the danger to which his peace of mind was exposed, with that terror, with which one who is in safety may sometimes remember the hazard he was in of falling over a precipice, and shudder with horror at the thought.

2. The second effect of this influence of fortune, is to increase our sense of the merit or demerit of actions beyond what is due to the motives or affection from which they proceed, when they happen to give occasion to extraordinary pleasure or pain. The agreeable or disagreeable effects of the action often throw a shadow of merit or demerit upon the agent, though in his intention there was nothing that deserved either praise or blame, or at least that deserved them in the degree in which we are apt to bestow them. Thus, even the messenger of bad news is disagreeable to us, and, on the contrary, we feel a sort of gratitude for the man who brings us good tidings. For a moment we look upon them both as the authors, the one of our good, the other of our bad fortune, and regard them in some measure as if they had really brought about the events which they only give an account of. The first author of our joy is naturally the object of a transitory gratitude: we embrace him with warmth and affection, and should be glad, during the instant of our prosperity, to reward him as for some signal service. By the

custom of all courts, the officer, who brings the news of a victory, is entitled to considerable preferments, and the general always chuses one of his principal favorites to go upon so agreeable an errand. The first author of our sorrow is, on the contrary, just as naturally the object of a transitory resentment. We can scarce avoid looking upon him with chagrin and uneasiness; and the rude and brutal are apt to vent upon him that spleen which his intelligence gives occasion to. Tigranes, king of Armenia, struck off the head of the man who brought him the first account of the approach of a formidable enemy. To punish in this manner the author of bad tidings, seems barbarous and inhuman: yet, to reward the messenger of good news, is not disagreeable to us; we think it suitable to the bounty of kings. But why do we make this difference, since, if there is no fault in the one, neither is there any merit in the other? It is because any sort of reason seems sufficient to authorize the exertion of the social and benevolent affections; but it requires the most solid and substantial to make us enter into that of the unsocial and malevolent.

But though in general we are averse to enter into the unsocial and malevolent affections, though we lay it down for a rule that we ought never to approve of their gratification, unless so far as the malicious and unjust intention of the person, against whom they are directed, renders him their proper object; yet, upon some occasions, we relax of this severity. When the negligence of one man has occasioned some

unintended damage to another, we generally enter so far into the resentment of the sufferer, as to approve of his inflicting a punishment upon the offender much beyond what the offence would have appeared to deserve, had no such unlucky consequence followed from it.

There is a degree of negligence, which would appear to deserve some chastisement though it should occasion no damage to any body. Thus, if a person should throw a large stone over a wall into a public street without giving warning to those who might be passing by, and without regarding where it was likely to fall, he would undoubtedly deserve some chastisement. A very accurate police would punish so absurd an action, even though it had done no mischief. The person who has been guilty of it, shows an insolent contempt of the happiness and safety of others. There is real injustice in his conduct. He wantonly exposes his neighbour to what no man in his senses would chuse to expose himself, and evidently wants that sense of what is due to his fellow-creatures which is the basis of justice and of society. Gross negligence therefore is, in the law, said to be almost equal to malicious design¹. When any unlucky consequences happen from such carelessness, the person who has been guilty of it is often punished as if he had really intended those consequences; and his conduct, which was only thoughtless and insolent, and what deserved some chastisement, is

¹ *Lata culpa prope dolum est.*

considered as atrocious, and as liable to the severest punishment. Thus if, by the imprudent action abovementioned, he should accidentally kill a man, he is, by the laws of many countries, particularly by the old law of Scotland, liable to the last punishment. And though this is no doubt excessively severe, it is not altogether inconsistent with our natural sentiments. Our just indignation against the folly and inhumanity of his conduct is exasperated by our sympathy with the unfortunate sufferer. Nothing, however would appear more shocking to our natural sense of equity, than to bring a man to the scaffold merely for having thrown a stone carelessly into the street without hurting any body. The folly and inhumanity of his conduct, however, would in this case be the same; but still our sentiments would be very different. The consideration of this difference may satisfy us how much the indignation, even of the spectator, is apt to be animated by the actual consequences of the action. In cases of this kind there will, if I am not mistaken, be found a great degree of severity in the laws of almost all nations; as I have already observed that in those of an opposite kind there was a very general relaxation of discipline.

There is another degree of negligence which does not involve in it any sort of injustice. The person who is guilty of it treats his neighbour as he treats himself, means no harm to any body, and is far from entertaining any insolent contempt for the safety and happiness of others. He is not, however, so careful and circumspect in his conduct as

he ought to be, and deserves upon this account some degree of blame and censure, but no sort of punishment. Yet if, by a negligence^a of this kind he should occasion some damage to another person, he is by the laws of, I believe, all countries, obliged to compensate it. And though this is no doubt a real punishment, and what no mortal would have thought of inflicting upon him, had it not been for the unlucky accident which his conduct gave occasion to; yet this decision of the law is approved of by the natural sentiments of all mankind. Nothing, we think, can be more just than that one man should not suffer by the carelessness of another; and that the damage occasioned by blamable negligence, should be made up by the person who was guilty of it.

There is another species of negligence^b, which consists merely in a want of the most anxious timidity and circumspection, with regard to all the possible consequences of our actions. The want of this painful attention, when no bad consequences follow from it, is so far from being regarded as blamable, that the contrary quality is rather considered as such. That timid circumspection which is afraid of every thing, is never regarded as a virtue, but as a quality which more than any other incapacitates for action and business. Yet when, from a want of this excessive care, a person happens to occasion

^a Culpa levis.

^b Culpa levissima.

some damage to another, he is often by the law obliged to compensate it. Thus, by the Aquilian law, the man, who not being able to manage a horse that had accidentally taken fright, should happen to ride down his neighbour's slave, is obliged to compensate the damage. When an accident of this kind happens, we are apt to think that he ought not to have rode such a horse, and to regard his attempting it as an unpardonable levity; though without this accident we should not only have made no such reflection, but should have regarded his refusing it as the effect of timid weakness, and of an anxiety about merely possible events, which it is to no purpose to be aware of. The person himself, who by an accident even of this kind has involuntarily hurt another, seems to have some sense of his own ill desert, with regard to him. He naturally runs up to the sufferer to express his concern for what has happened, and to make every acknowledgment in his power. If he has any sensibility, he necessarily desires to compensate the damage, and to do every thing he can to appease that animal resentment, which he is sensible will be apt to arise in the breast of the sufferer. To make no apology, to offer no atonement, is regarded as the highest brutality. Yet why should he make an apology more than any other person? Why should he, since he was equally innocent with any other bystander, be thus singled out from among all mankind, to make up for the bad fortune of another? This task would surely never be imposed

upon him, did not even the impartial spectator feel some indulgence for what may be regarded as the unjust resentment of that other.

CHAP. III.

Of the final cause of the Irregularity of Sentiments.

SUCH is the effect of the good or bad consequence of actions upon the sentiments both of the person who performs them, and of others; and thus, Fortune, which governs the world, has some influence where we should be least willing to allow her any, and directs in some measure the sentiments of mankind, with regard to the character and conduct both of themselves and others. That the world judges by the event, and not by the design, has been in all ages the complaint, and is the great discouragement of virtue. Every body agrees to the general maxim, that as the event does not depend on the agent, it ought to have no influence upon our sentiments, with regard to the merit or propriety of his conduct. But when we come to particulars, we find that our sentiments are scarce in any one instance exactly conformable to what this equitable maxim would direct. The happy or unprosperous event of any action, is not only apt to give us a good or bad opinion of the prudence with which it was conducted, but almost always too animates our gratitude or resentment, our sense of the merit or demerit of the design.

Nature, however, when she implanted the seeds of this irregularity in the human breast, seems, as upon all other occasions, to have intended the happiness and perfection of the species. If the hurtfulness of the design, if the malevolence of the affection, were alone the causes which excited our resentment, we should feel all the furies of that passion against any person in whose breast we suspected or believed such designs or affections were harboured, though they had never broke out into any actions. Sentiments, thoughts, intentions, would become the objects of punishment; and if the indignation of mankind run as high against them as against actions; if the baseness of the thought which had given birth to no action, seemed in the eyes of the world as much to call aloud for vengeance as the baseness of the action, every court of judicature would become a real inquisition. There would be no safety for the most innocent and circumspect conduct. Bad wishes, bad views, had designs, might still be suspected; and while these excited the same indignation with bad conduct, while bad intentions were as much resented as bad actions, they would equally expose the person to punishment and resentment. Actions, therefore, which either produce actual evil, or attempt to produce it, and thereby put us in the immediate fear of it, are by the Author of nature rendered the only proper and approved objects of human punishment and resentment. Sentiments, designs, affections, though it is from these that according to cool reason human actions derive their

their whole merit or demerit, are placed by the great Judge of hearts beyond the limits of every human jurisdiction, and are reserved for the cognizance of his own unerring tribunal. That necessary rule of justice, therefore, that men in this life are liable to punishment for their actions only, not for their designs and intentions, is founded upon this salutary and useful irregularity in human sentiments concerning merit or demerit, which at first sight appears so absurd and unaccountable. But every part of nature, when attentively surveyed, equally demonstrates the providential care of its Author, and we may admire the wisdom and goodness of God even in the weakness and folly of men.

Nor is that irregularity of sentiments altogether without its utility, by which the merit of an unsuccessful attempt to serve, and much more that of mere good inclinations and kind wishes, appears to be imperfect. Man was made for action, and to promote by the exertion of his faculties such changes in the external circumstances both of himself and others, as may seem most favorable to the happiness of all. He must not be satisfied with indolent benevolence, nor fancy himself the friend of mankind, because in his heart he wishes well to the prosperity of the world. That he may call forth the whole vigor of his soul, and strain every nerve, in order to produce those ends which it is the purpose of his being to advance, Nature has taught him, that neither himself nor mankind can be fully satisfied with his conduct, nor bestow upon it the full

measure of applause, unless he has actually produced them. He is made to know, that praise of good intentions, without the merit of good offices, will be but of little avail to excite either the loudest acclamations of the world, or even the highest degree of self-applause. The man who has performed no single action of importance, but whose whole conversation and deportment expresses the justest, the noblest, and most generous sentiments, can be entitled to demand no very high reward, even though his inutility should be owing to nothing but the want of an opportunity to serve. We can still refuse it him without blame. We can still ask him, What have you done? What actual service can you produce, to entitle you to so great a recompence? We esteem you, and love you; but we owe you nothing. To reward indeed that latent virtue which has been useless only for want of an opportunity to serve, to bestow upon it those honors and preferments, which, though in some measure it may be said to deserve them, it could not with propriety have insisted upon, is the effect of the most divine benevolence. To punish, on the contrary, for the affections of the heart only, where no crime has been committed, is the most insolent and barbarous tyranny. The benevolent affections seem to deserve most praise, when they do not wait till it becomes almost a crime for them not to exert themselves. The malevolent, on the contrary, can scarce be too tardy, too slow, or deliberate.

It is even of considerable importance, that the evil which is done without design should be regarded as a misfortune to the doer as well as to the sufferer. Man is thereby taught to reverence the happiness of his brethren, to tremble lest he should, even unknowingly, do any thing that can hurt them, and to dread that animal resentment which, he feels, is ready to burst out against him, if he should, with design, be the unhappy instrument of their calamity. As, in the ancient heathen religion, that holy ground which had been consecrated to some god, was not to be trod upon but upon solemn and necessary occasions, and the man who had even ignorantly violated it, became piacular from that moment, and, until proper atonement should be made, incurred the vengeance of that powerful and invisible being to whom it had been set apart; so, by the wisdom of Nature, the happiness of every innocent man is, in the same manner, rendered holy, consecrated, and hedged round against the approach of every other man; not to be wantonly trod upon, not even to be, in any respect, ignorantly and involuntarily violated, without requiring some expiation, some atonement in proportion to the greatness of such undesigned violation. A man of humanity, who accidentally, and without the smallest degree of blamable negligence, has been the cause of the death of another man, feels himself piacular, though not guilty. During his whole life he considers this accident as one of the greatest misfortunes that could have befallen him. If the family of the slain

is poor, and he himself in tolerable circumstances, he immediately takes them under his protection, and, without any other merit, thinks them entitled to every degree of favor and kindness. If they are in better circumstances, he endeavours by every submission, by every expression of sorrow, by rendering them every good office which he can devise or they accept of, to atone for what has happened, and to propitiate, as much as possible, their, perhaps natural, though no doubt most unjust resentment, for the great, though involuntary, offence which he has given them.

The distress which an innocent person feels, who, by some accident, has been led to do something which, if it had been done with knowledge and design, would have justly exposed him to the deepest reproach, has given occasion to some of the finest and most interesting scenes both of the ancient and of the modern drama. It is this fallacious sense of guilt, if I may call it so, which constitutes the whole distress of Oedipus and Jocasta upon the Greek, of Monimia and Isabella upon the English, theatre. They are all of them in the highest degree piacular, though not one of them is in the smallest degree guilty.

Notwithstanding, however, all these seeming irregularities of sentiment, if man should unfortunately either give occasion to those evils which he did not intend, or fail in producing that good which he intended, Nature has not left his innocence altogether without consolation, nor his virtue altogether without reward. He then calls to his

Sect. III. OF MERIT AND DEMERIT. 181

assistance that just and equitable maxim, That those events which did not depend upon our conduct, ought not to diminish the esteem that is due to us. He summons up his whole magnanimity and firmness of soul, and strives to regard himself, not in the light in which he at present appears, but in that in which he ought to appear, in which he would have appeared had his generous designs been crowned with success, and in which he would still appear, notwithstanding their miscarriage, if the sentiments of mankind were either altogether candid and equitable, or even perfectly consistent with themselves. The more candid and humane part of mankind entirely go along with the efforts which he thus makes to support himself in his own opinion. They exert their whole generosity and greatness of mind, to correct in themselves this irregularity of human nature, and endeavour to regard his unfortunate magnanimity in the same light in which, had it been successful, they would, without any such generous exertion, have naturally been disposed to consider it.

THE
THEORY
OF
MORAL SENTIMENTS.

PART III.

Of the Foundation of our Judgments concerning
our own Sentiments and Conduct, and of the
Sense of Duty.

CHAP. I.

*Of the Principle of Self-approbation and of Self-
disapprobation.*

IN the two foregoing parts of this discourse,
I have chiefly considered the origin and found-
ation of our judgments concerning the sentiments
and conduct of others. I come now to consider
more particularly the origin of those concerning
our own.

The principle by which we naturally either
approve or disapprove of our own conduct, seems
to be altogether the same with that by which we
exercise the like judgments concerning the conduct
of other people. We either approve or disapprove

of the conduct of another man according as we feel that, when we bring his case home to ourselves, we either can or cannot entirely sympathize with the sentiments and motives which directed it. And, in the same manner, we either approve or disapprove of our own conduct, according as we feel that, when we place ourselves in the situation of another man, and view it, as it were, with his eyes and from his station, we either can or cannot entirely enter into and sympathize with the sentiments and motives which influenced it. We can never survey our own sentiments and motives, we can never form any judgment concerning them; unless we remove ourselves, as it were, from our own natural station, and endeavour to view them as at a certain distance from us. But we can do this in no other way than by endeavouring to view them with the eyes of other people, or as other people are likely to view them. Whatever judgment we can form concerning them, accordingly, must always bear some secret reference, either to what are, or to what, upon a certain condition, would be, or to what, we imagine, ought to be the judgment of others. We endeavor to examine our own conduct as we imagine any other fair and impartial spectator would examine it. If, upon placing ourselves in his situation, we thoroughly enter into all the passions and motives which influenced it, we approve of it, by sympathy with the approbation of this supposed equitable judge. If otherwise, we enter into his disapprobation, and condemn it.

Were it possible that a human creature could grow up to manhood in some solitary place, without any communication with his own species, he could no more think of his own character, of the propriety or demerit of his own sentiments and conduct, of the beauty or deformity of his own mind, than of the beauty or deformity of his own face. All these are objects which he cannot easily see, which naturally he does not look at, and with regard to which he is provided with no mirror which can present them to his view. Bring him into society, and he is immediately provided with the mirror which he wanted before. It is placed in the countenance and behaviour of those he lives with, which always mark when they enter into, and when they disapprove of his sentiments; and it is here that he first views the propriety and impropriety of his own passions, the beauty and deformity of his own mind. To a man who from his birth was a stranger to society, the objects of his passions, the external bodies which either pleased or hurt him, would occupy his whole attention. The passions themselves, the desires or aversions, the joys or sorrows, which those objects excited, though of all things the most immediately present to him, could scarce ever be the objects of his thoughts. The idea of them could never interest him so much as to call upon his attentive consideration. The consideration of his joy could in him excite no new joy, nor that of his sorrow any new sorrow, though the consideration of the causes of those passions might often excite both.

Bring him into society, and all his own passions will immediately become the causes of new passions. He will observe that mankind approve of some of them, and are disgusted by others. He will be elevated in the one case, and cast down in the other; his desires and aversions, his joys and sorrows, will now often become the cause of new desires and new aversions, new joys and new sorrows: they will now, therefore, interest him deeply, and often call upon his most attentive consideration.

Our first ideas of personal beauty and deformity, are drawn from the shape and appearance of others, not from our own. We soon become sensible, however, that others exercise the same criticism upon us. We are pleased when they approve of our figure, and are disobliged when they seem to be disgusted. We become anxious to know how far our appearance deserves either their blame or approbation. We examine our persons limb by limb, and by placing ourselves before a looking-glass, or by some such expedient, endeavour, as much as possible, to view ourselves at the distance and with the eyes of other people. If after this examination, we are satisfied with our own appearance, we can more easily support the most disadvantageous judgments of others. If on the contrary, we are sensible that we are the natural objects of distaste, every appearance of their disapprobation mortifies us beyond all measure. A man who is tolerably handsome, will allow you to laugh at any little irregularity in his person; but all such jokes are

commonly unsupportable to one who is really deformed. It is evident, however, that we are anxious about our own beauty and deformity, only upon account of its effect upon others. If we had no connexion with society, we should be altogether indifferent about either.

In the same manner our first moral criticisms are exercised upon the characters and conduct of other people; and we are all very forward to observe how each of these affects us. But we soon learn, that other people are equally frank with regard to our own. We become anxious to know how far we deserve their censure or applause, and whether to them we must necessarily appear those agreeable or disagreeable creatures which they represent us. We begin, upon this account, to examine our own passions and conduct, and to consider how these must appear to them, by considering how they would appear to us if in their situation. We suppose ourselves the spectators of our own behaviour, and endeavour to imagine what effect it would, in this light, produce upon us. This is the only looking-glass by which we can, in some measure, with the eyes of other people, scrutinize the propriety of our own conduct. If in this view it pleases us, we are tolerably satisfied. We can be more indifferent about the applause, and, in some measure, despise the censure of the world; secure that, however misunderstood or misrepresented, we are natural and proper objects of approbation. On the contrary, if we are doubtful about it, we are often, upon that very

account, more anxious to gain their approbation, and, provided we have not already, as they say, shaken hands with infamy; we are altogether distracted at the thoughts of their censure, which then strikes us with double severity.

When I endeavour to examine my own conduct, when I endeavour to pass sentence upon it, and either to approve or condemn it, it is evident that, in all such cases, I divide myself, as it were, into two persons; and that I, the examiner and judge, represent a different character from that other I, the person whose conduct is examined into and judged of. The first is the spectator, whose sentiments with regard to my own conduct I endeavour to enter into, by placing myself in his situation, and by considering how it would appear to me, when seen from that particular point of view. The second is the agent, the person whom I properly call myself, and of whose conduct, under the character of a spectator, I was endeavouring to form some opinion. The first is the judge; the second the person judged of. But that the judge should, in every respect, be the same with the person judged of, is as impossible, as that the cause should, in every respect, be the same with the effect.

To be amiable and to be meritorious; that is, to deserve love and to deserve reward, are the great characters of virtue; and to be odious and punishable, of vice. But all these characters have an immediate reference to the sentiments of others. Virtue is not said to be amiable, or to be meritorious, because it is the object

of its own love, or of its own gratitude; but because it excites those sentiments in other men. The consciousness that it is the object of such favorable regards, is the source of that inward tranquillity and self-satisfaction with which it is naturally attended, as the suspicion of the contrary gives occasion to the torments of vice. What so great happiness as to be beloved, and to know that we deserve to be beloved? What so great misery as to be hated, and to know that we deserve to be hated?

C H A P. II.

*Of the love of Praise, and of that of Praise-worthiness;
and of the dread of Blame, and of that of
Blame-worthiness.*

MAN naturally desires, not only to be loved, but to be lovely; or to be that thing which is the natural and proper object of love. He naturally dreads, not only to be hated, but to be hateful; or to be that thing which is the natural and proper object of hatred. He desires, not only praise, but praise-worthiness; or to be that thing which, though it should be praised by nobody, is, however, the natural and proper object of praise. He dreads, not only blame, but blame-worthiness; or to be that thing which, though it should be blamed by nobody, is, however, the natural and proper object of blame.

The love of praise-worthiness is by no means derived altogether from the love of praise. Those two principles, though they resemble one another,

though they are connected, and often blended with one another, are yet, in many respects, distinct and independent of one another.

The love and admiration which we naturally conceive for those whose character and conduct we approve of, necessarily dispose us to desire to become ourselves the objects of the like agreeable sentiments, and to be as amiable and as admirable as those whom we love and admire the most. Emulation, the anxious desire that we ourselves should excel, is originally founded in our admiration of the excellence of others. Neither can we be satisfied with being merely admired for what other people are admired. We must at least believe ourselves to be admirable for what they are admirable. But, in order to attain this satisfaction, we must become the impartial spectators of our own character and conduct. We must endeavour to view them with the eyes of other people, or as other people are likely to view them. When seen in this light, if they appear to us as we wish, we are happy and contented. But it greatly confirms this happiness and contentment when we find that other people, viewing them with those very eyes with which we, in imagination only, were endeavouring to view them, see them precisely in the same light in which we ourselves had seen them. Their approbation necessarily confirms our own self-approbation. Their praise necessarily strengthens our own sense of our own praise-worthiness. In this case, so far is the love of praise-worthiness from being derived altogether from that of praise;

that the love of praise seems, at least in a great measure, to be derived from that of praise-worthiness.

The most sincere praise can give little pleasure when it cannot be considered as some sort of proof of praise-worthiness. It is by no means sufficient that, from ignorance or mistake, esteem and admiration should, in some way or other, be bestowed upon us. If we are conscious that we do not deserve to be favorably thought of, and that if the truth were known, we should be regarded with very different sentiments, our satisfaction is far from being complete. The man who applauds us either for actions which we did not perform, or for motives which had no sort of influence upon our conduct, applauds not us, but an other person. We can derive no sort of satisfaction from his praises. To us they should be more mortifying than any censure, and should perpetually call to our minds, the most humbling of all reflections, the reflection of what we ought to be, but what we are not. A woman who paints, could derive, one should imagine, but little vanity from the compliments that are paid to her complexion. These, we should expect, ought rather to put her in mind of the sentiments which her real complexion would excite, and mortify her the more by the contrast. To be pleased with such groundless applause is a proof of the most superficial levity and weakness. It is what is properly called vanity, and is the foundation of the most ridiculous and contemptible vices, the vices of affectation and common lying; follies

which, if experience did not teach us how common they are, one should imagine the least spark of common sense would save us from. The foolish liar, who endeavours to excite the admiration of the company by the relation of adventures which never had any existence; the important coxcomb, who gives himself airs of rank and distinction which he well knows he has no just pretensions to; are both of them, no doubt, pleased with the applause which they fancy they meet with. But their vanity arises from so gross an illusion of the imagination, that it is difficult to conceive how any rational creature should be imposed upon by it. When they place themselves in the situation of those whom they fancy they have deceived, they are struck with the highest admiration for their own persons. They look upon themselves, not in that light in which, they know, they ought to appear to their companions, but in that in which they believe their companions actually look upon them. Their superficial weakness and trivial folly hinder them from ever turning their eyes inwards, or from seeing themselves in that despicable point of view in which their own consciences must tell them that they would appear to every body, if the real truth should ever come to be known.

As ignorant and groundless praise can give no solid joy, no satisfaction that will bear any serious examination, so, on the contrary, it often gives real comfort to reflect, that though no praise should actually be bestowed upon us, our conduct,

however, has been such as to deserve it, and has been in every respect suitable to those measures and rules by which praise and approbation are naturally and commonly bestowed. We are pleased, not only with praise, but with having done what is praise-worthy. We are pleased to think that we have rendered ourselves the natural objects of approbation, though no approbation should ever actually be bestowed upon us: and we are mortified to reflect that we have justly merited the blame of those we live with, though that sentiment should never actually be exerted against us. The man who is conscious to himself that he has exactly observed those measures of conduct which experience informs him are generally agreeable, reflects with satisfaction on the propriety of his own behaviour. When he views it in the light in which the impartial spectator would view it, he thoroughly enters into all the motives which influenced it. He looks back upon every part of it with pleasure and approbation, and though mankind should never be acquainted with what he has done, he regards himself, not so much according to the light in which they actually regard him, as according to that in which they would regard him if they were better informed. He anticipates the applause and admiration which in this case would be bestowed upon him, and he applauds and admires himself by sympathy with sentiments, which do not indeed actually take place, but which the ignorance of the public alone hinders from taking place, which he knows are
the

the natural and ordinary effects of such conduct, which his imagination strongly connects with it, and which he has acquired a habit of conceiving as something that naturally and in propriety ought to follow from it. Men have voluntarily thrown away life to acquire after death a renown which they could no longer enjoy. Their imagination, in the mean time, anticipated that fame which was in future times to be bestowed upon them. Those applauses which they were never to hear rung in their ears; the thoughts of that admiration, whose effects they were never to feel, played about their hearts, banished from their breasts the strongest of all natural fears, and transported them to perform actions which seem almost beyond the reach of human nature. But in point of reality there is surely no great difference between that approbation which is not to be bestowed till we can no longer enjoy it, and that which, indeed, is never to be bestowed, but which would be bestowed, if the world was ever made to understand properly the real circumstances of our behaviour. If the one often produces such violent effects, we cannot wonder that the other should always be highly regarded.

Nature, when she formed man for society endowed him with an original desire to please, and an original aversion to offend his brethren. She taught him to feel pleasure in their favorable, and pain in their unfavorable regard. She rendered their approbation most flattering and most agreeable to him for its own sake; and their

disapprobation most mortifying and most offensive.

But this desire of the approbation, and this aversion to the disapprobation of his brethren, would not alone have rendered him fit for that society for which he was made. Nature, accordingly, has endowed him, not only with a desire of being approved of, but with a desire of being what ought to be approved of; or of being what he himself approves of in other men. The first desire could only have made him wish to appear to be fit for society. The second was necessary in order to render him anxious to be really fit. The first could only have prompted him to the affectation of virtue, and to the concealment of vice. The second was necessary in order to inspire him with the real love of virtue, and with the real abhorrence of vice. In every well-formed mind this second desire seems to be the strongest of the two. It is only the weakest and most superficial of mankind who can be much delighted with that praise which they themselves know to be altogether unmerited. A weak man may sometimes be pleased with it, but a wise man rejects it upon all occasions. But, though a wise man feels little pleasure from praise where he knows there is no praise-worthiness, he often feels the highest in doing what he knows to be praise-worthy, though he knows equally well that no praise is ever to be bestowed upon it. To obtain the approbation of mankind, where no approbation is due, can never be an object of any importance to him. To obtain that approbation

where it is really due, may sometimes be an object of no great importance to him. But to be that thing which deserves approbation, must always be an object of the highest.

To desire, or even to accept of praise, where no praise is due, can be the effect only of the most contemptible vanity. To desire it where it is really due, is to desire no more than that a most essential act of justice should be done to us. The love of just fame, of true glory, even for its own sake, and independent of any advantage which he can derive from it, is not unworthy even of a wise man. He sometimes, however, neglects, and even despises it; and he is never more apt to do so than when he has the most perfect assurance of the perfect propriety of every part of his own conduct. His self-approbation, in this case, stands in need of no confirmation from the approbation of other men. It is alone sufficient, and he is contented with it. His self-approbation, if not the only, is at least the principal object, about which he can or ought to be anxious. The love of it, is the love of virtue.

As the love and admiration which we naturally conceive for some characters, dispose us to wish to become ourselves the proper objects of such agreeable sentiments; so the hatred and contempt which we as naturally conceive for others, dispose us, perhaps still more strongly, to dread the very thought of resembling them in any respect. Neither is it, in this case, too, so much the thought of being hated and despised that we

are afraid of, as that of being hateful and despicable. We dread the thought of doing any thing which can render us the just and proper objects of the hatred and contempt of our fellow-creatures; even though we had the most perfect security that those sentiments were never actually to be exerted against us. The man who has broke through all those measures of conduct, which can alone render him agreeable to mankind, though he should have the most perfect assurance that what he had done was for ever to be concealed from every human eye, it is all to no purpose. When he looks back upon it, and views it in the light in which the impartial spectator would view it, he finds that he can enter into none of the motives which influenced it. He is abashed and confounded at the thoughts of it, and necessarily feels a very high degree of that shame which he would be exposed to, if his actions should ever come to be generally known. His imagination, in this case too, anticipates the contempt and derision from which nothing saves him but the ignorance of those he lives with. He still feels that he is the natural object of these sentiments, and still trembles at the thought of what he would suffer, if they were actually exerted against him. But if what he had been guilty of was not merely one of those improprieties which are the objects of simple disapprobation, but one of those enormous crimes which excite detestation and resentment, he could never think of it, as long as he had any sensibility left, without feeling all the agony of horror and remorse; and though he

could be assured that no man was ever to know it, and could even bring himself to believe that there was no God to revenge it, he would still feel enough of both these sentiments to embitter the whole of his life: he would still regard himself as the natural object of the hatred and indignation of all his fellow-creatures; and, if his heart was not grown callous by the habit of crimes, he could not think without terror and astonishment even of the manner in which mankind would look upon him, of what would be the expression of their countenance and of their eyes, if the dreadful truth should ever come to be known. These natural pangs of an affrighted conscience are the demons, the avenging furies, which, in this life, haunt the guilty, which allow them neither quiet nor repose, which often drive them to despair and distraction, from which no assurance of secrecy can protect them, from which no principles of irreligion can entirely deliver them, and from which nothing can free them but the vilest and most abject of all states, a complete insensibility to honor and infamy, to vice and virtue. Men of the most detestable characters, who, in the execution of the most dreadful crimes, had taken their measures so coolly as to avoid even the suspicion of guilt, have sometimes been driven, by the horror of their situation, to discover, of their own accord, what no human sagacity could ever have investigated. By acknowledging their guilt, by submitting themselves to the resentment of their offended fellow-citizens, and, by thus satiating

that vengeance of which they were sensible that they had become the proper objects, they hoped, by their death to reconcile themselves, at least in their own imagination, to the natural sentiments of mankind; to be able to consider themselves as less worthy of hatred and resentment; to atone, in some measure, for their crimes, and by thus becoming the objects, rather of compassion than of horror, if possible, to die in peace and with the forgiveness of all their fellow-creatures. Compared to what they felt before the discovery, even the thought of this, it seems, was happiness.

In such cases, the horror of blame-worthiness seems, even in persons who cannot be suspected of any extraordinary delicacy or sensibility of character, completely to conquer the dread of blame. In order to allay that horror, in order to pacify, in some degree, the remorse of their own consciences, they voluntarily submitted themselves both to the reproach and to the punishment which they knew were due to their crimes, but which, at the same time, they might easily have avoided.

They are the most frivolous and superficial of mankind only who can be much delighted with that praise which they themselves know to be altogether unmerited! Unmerited reproach, however, is frequently capable of mortifying very severely even men of more than ordinary constancy. Men of the most ordinary constancy, indeed, easily learn to despise those foolish tales which are so frequently circulated in society, and which, from their own absurdity and falshood, never fail to die

away in the course of a few weeks, or of a few days. But an innocent man, though of more than ordinary constancy, is often, not only shocked, but most severely mortified by the serious, though false, imputation of a crime; especially when that imputation happens unfortunately to be supported by some circumstances which give it an air of probability. He is humbled to find that any body should think so meanly of his character as to suppose him capable of being guilty of it. Though perfectly conscious of his own innocence, the very imputation seems often, even in his own imagination, to throw a shadow of disgrace and dishonor upon his character. His just indignation, too, at so very gross an injury, which, however, it may frequently be improper, and sometimes even impossible to revenge, is itself a very painful sensation. There is no greater tormentor of the human breast than violent resentment which cannot be gratified. An innocent man, brought to the scaffold by the false imputation of an infamous or odious crime, suffers the most cruel misfortune which it is possible for innocence to suffer. The agony of his mind may, in this case, frequently be greater than that of those who suffer for the like crimes, of which they have been actually guilty. Profligate criminals, such as common thieves and highwaymen, have frequently little sense of the baseness of their own conduct, and consequently no remorse. Without troubling themselves about the justice or injustice of the punishment, they have always been accustomed to look upon the gibbet as a lot

very likely to fall to them. When it does fall to them, therefore, they consider themselves only as not quite so lucky as some of their companions, and submit to their fortune, without any other uneasiness than what may arise from the fear of death; a fear which, even by such worthless wretches, we frequently see, can be so easily, and so very completely conquered. The innocent man, on the contrary, over and above the uneasiness which this fear may occasion, is tormented by his own indignation at the injustice which has been done to him. He is struck with horror at the thoughts of the infamy which the punishment may shed upon his memory, and foresees, with the most exquisite anguish, that he is hereafter to be remembered by his dearest friends and relations, not with regret and affection, but with shame, and even with horror for his supposed disgraceful conduct: and the shades of death appear to close round him with a darker and more melancholy gloom than naturally belongs to them. Such fatal accidents, for the tranquillity of mankind, it is to be hoped, happen very rarely in any country; but they happen sometimes in all countries, even in those where justice is in general very well administered. The unfortunate Calas, a man of much more than ordinary constancy (broke upon the wheel and burnt at Toulouse for the supposed murder of his own son, of which he was perfectly innocent), seemed, with his last breath, to deprecate, not so much the cruelty of the punishment, as the disgrace which the imputation

might bring upon his memory. After he had been broke, and was just going to be thrown into the fire, the monk, who attended the execution, exhorted him to confess the crime for which he had been condemned. My Father; said Calas, can you yourself bring yourself to believe that I am guilty?

To persons in such unfortunate circumstances, that humble philosophy which confines its views to this life, can afford, perhaps, but little consolation. Every thing that could render either life or death respectable is taken from them. They are condemned to death and to everlasting infamy. Religion can alone afford them any effectual comfort. She alone can tell them, that it is of little importance what man may think of their conduct, while the all-seeing Judge of the world approves of it. She alone can present to them the view of another world; a world of more candor, humanity, and justice, than the present; where their innocence is in due time to be declared, and their virtue to be finally rewarded: and the same great principle which can alone strike terror into triumphant vice, affords the only effectual consolation to disgraced and insulted innocence.

In smaller offences, as well as in greater crimes, it frequently happens that a person of sensibility is much more hurt by the unjust imputation, than the real criminal is by the actual guilt. A woman of gallantry laughs even at the well-founded surmises which are circulated concerning her conduct. The worst-founded surmise of the same

kind is a mortal stab to an innocent virgin. The person who is deliberately guilty of a disgraceful action, we may lay it down, I believe, as a general rule, can seldom have much sense of the disgrace; and the person who is habitually guilty of it, can scarce ever have any.

When every man, even of middling understanding, so readily despises unmerited applause, how it comes to pass that unmerited reproach should often be capable of mortifying so severely men of the soundest and best judgment, may, perhaps, deserve some consideration.

Pain, I have already had occasion to observe, is, in almost all cases, a more pungent sensation than the opposite and correspondent pleasure. The one, almost always, depresses us much more below the ordinary, or what may be called the natural state of our happiness, than the other ever raises us above it. A man of sensibility is apt to be more humiliated by just censure than he is ever elevated by just applause. Unmerited applause a wise man rejects with contempt upon all occasions; but he often feels very severely the injustice of unmerited censure. By suffering himself to be applauded for what he has not performed, by assuming a merit which does not belong to him, he feels that he is guilty of a mean falsehood, and deserves, not the admiration, but the contempt of those very persons who, by mistake, had been led to admire him. It may, perhaps, give him some well-founded pleasure to find that he has been, by many people, thought

capable of performing what he did not perform. But though he may be obliged to his friends for their good opinion, he would think himself guilty of the greatest baseness if he did not immediately undeceive them. It gives him little pleasure to look upon himself in the light in which other people actually look upon him, when he is conscious that, if they knew the truth, they would look upon him in a very different light. A weak man, however, is often much delighted with viewing himself in this false and delusive light. He assumes the merit of every laudable action that is ascribed to him, and pretends to that of many which nobody ever thought of ascribing to him. He pretends to have done what he never did, to have written what another wrote, to have invented what another discovered; and is led into all the miserable vices of plagiarism and common lying. But though no man of middling good sense can derive much pleasure from the imputation of a laudable action which he never performed, yet a wise man may suffer great pain from the serious imputation of a crime which he never committed. Nature, in this case, has rendered the pain, not only more pungent than the opposite and correspondent pleasure, but she has rendered it so in a much greater than the ordinary degree. A denial rids a man at once of the foolish and ridiculous pleasure; but it will not always rid him of the pain. When he refuses the merit which is ascribed to him, nobody doubts his veracity. It may be doubted when he denies the crime which he is accused of. He is at once enraged

at the fallshood of the imputation, and mortified to find that any credit should be given to it. He feels that his character is not sufficient to protect him. He feels that his brethren, far from looking upon him in that light in which he anxiously desires to be viewed by them, think him capable of being guilty of what he is accused of. He knows perfectly that he has not been guilty. He knows perfectly what he has done; but, perhaps, scarce any man can know perfectly what he himself is capable of doing. What the peculiar constitution of his own mind may or may not admit of, is, perhaps, more or less a matter of doubt to every man. The trust and good opinion of his friends and neighbours, tends more than any thing to relieve him from this most disagreeable doubt; their distrust and unfavorable opinion to increase it. He may think himself very confident that their unfavorable judgment is wrong: but this confidence can seldom be so great as to hinder that judgment from making some impression upon him; and the greater his sensibility, the greater his delicacy, the greater his worth in short, this impression is likely to be the greater.

The agreement or disagreement both of the sentiments and judgments of other people with our own, is, in all cases, it must be observed, of more or less importance to us, exactly in proportion as we ourselves are more or less uncertain about the propriety of our own sentiments, about the accuracy of our own judgments.

A man of sensibility may sometimes feel great uneasiness lest he should have yielded too much

even to what may be called an honorable passion; to his just indignation, perhaps, at the injury which may have been done either to himself or to his friend. He is anxiously afraid lest, meaning only to act with spirit, and to do justice, he may, from the too great vehemence of his emotion, have done a real injury to some other person; who, though not innocent, may not have been altogether so guilty as he at first apprehended. The opinion of other people becomes, in this case, of the utmost importance to him. Their approbation is the most healing balsam; their disapprobation, the bitterest and most tormenting poison that can be poured into his uneasy mind. When he is perfectly satisfied with every part of his own conduct, the judgment of other people is often of less importance to him.

There are some very noble and beautiful arts, in which the degree of excellence can be determined only by a certain nicety of taste, of which the decisions, however, appear always, in some measure uncertain. There are others, in which the success admits, either of clear demonstration, or very satisfactory proof. Among the candidates for excellence in those different arts, the anxiety about the public opinion is always much greater in the former than in the latter.

The beauty of poetry is a matter of such nicety, that a young beginner can scarce ever be certain that he has attained it. Nothing delights him so much, therefore, as the favorable judgments of his friends and of the public; and nothing

mortifies him so severely as the contrary. The one establishes, the other shakes, the good opinion which he is anxious to entertain concerning his own performances. Experience and success may in time give him a little more confidence in his own judgment. He is at all times, however, liable to be most severely mortified by the unfavorable judgments of the public. Racine was so disgusted by the indifferent success of his *Phædra*, the finest tragedy, perhaps, that is extant in any language, that, though in the vigor of his life, and at the height of his abilities, he resolved to write no more for the stage. That great poet used frequently to tell his son, that the most paltry and impertinent criticism had always given him more pain, than the highest and justest eulogy had ever given him pleasure. The extreme sensibility of Voltaire to the slightest censure of the same kind is well known to every body. The *Dunciad* of Mr. Pope is an everlasting monument of how much the most correct, as well as the most elegant and harmonious of all the English poets, had been hurt by the criticisms of the lowest and most contemptible authors. Gray (who joins to the sublimity of Milton the elegance and harmony of Pope, and to whom nothing is wanting to render him, perhaps, the first poet in the English language, but to have written a little more) is said to have been so much hurt, by a foolish and impertinent parody of two of his finest odes, that he never afterwards attempted any considerable work. Those men of letters who value themselves upon what is called fine

writing in prose, approach somewhat to the sensibility of poets.

Mathematicians, on the contrary, who may have the most perfect assurance, both of the truth and of the importance of their discoveries, are frequently very indifferent about the reception which they may meet with from the public. The two greatest mathematicians that I ever have had the honor to be known to, and, I believe, the two greatest that have lived in my time, Dr. Robert Simpson of Glasgow, and Dr. Matthew Stewart of Edinburgh, never seemed to feel even the slightest uneasiness from the neglect with which the ignorance of the public received some of their most valuable works. The great work of Sir Isaac Newton, *his Mathematical Principles of Natural Philosophy*, I have been told, was for several years neglected by the public. The tranquillity of that great man, it is probable, never suffered, upon that account, the interruption of a single quarter of an hour. Natural philosophers, in their independency upon the public opinion, approach nearly to mathematicians, and, in their judgments concerning the merit of their own discoveries and observations, enjoy some degree of the same security and tranquillity.

The morals of those different classes of men of letters are, perhaps, sometimes somewhat affected by this very great difference in their situation with regard to the public.

Mathematicians and natural philosophers, from

their independency upon the public opinion, have little temptation to form themselves into factions and cabals, either for the support of their own reputation, or for the depression of that of their rivals. They are almost always men of the most amiable simplicity of manners, who live in good harmony with one another, are the friends of one another's reputation, enter into no intrigue in order to secure the public applause, but are pleased when their works are approved of, without being either much vexed or very angry when they are neglected.

It is not always the same case with poets or with those who value themselves upon what is called fine writing. They are very apt to divide themselves into a sort of literary factions; each cabal being often avowedly, and almost always secretly, the mortal enemy of the reputation of every other, and employing all the mean arts of intrigue and solicitation to pre-occupy the public opinion in favor of the works of its own members, and against those of its enemies and rivals. In France, Despreaux and Racine did not think it below them to set themselves at the head of a literary cabal, in order to depress the reputation, first of Quinault and Perreault, and afterwards of Fontenelle and La Motte, and even to treat the good La Fontaine with a species of most direrespectful kindness. In England, the amiable Mr. Addison did not think it unworthy of his gentle and modest character to set himself at the head of a little cabal of the same kind, in order to keep down the rising reputation of
Mr.

Mr. Pope. Mr. Fontenelle, in writing the lives and characters of the members of the academy of sciences, a society of mathematicians and natural philosophers, has frequent opportunities of celebrating the amiable simplicity of their manners; a quality which, he observes, was so universal among them as to be characteristical, rather of that whole class of men of letters, than of any individual. Mr. D'Alembert, in writing the lives and characters of the members of the French academy, a society of poets and fine writers, or of those who are supposed to be such, seems not to have had such frequent opportunities of making any remark of this kind, and nowhere pretends to represent this amiable quality as characteristical of that class of men of letters whom he celebrates.

Our uncertainty concerning our own merit, and our anxiety to think favorably of it, should together naturally enough make us desirous to know the opinion of other people concerning it; to be more than ordinarily elevated when that opinion is favorable, and to be more than ordinarily mortified when it is otherwise: but they should not make us desirous either of obtaining the favorable, or of avoiding the unfavorable opinion, by intrigue and cabal. When a man has bribed all the judges, the most unanimous decision of the court, though it may gain him his law-suit, cannot give him any assurance that he was in the right: and had he carried on his law-suit merely to satisfy himself that he was in the right, he never would have bribed the judges. But

though he wished to find himself in the right, he wished likewise to gain his law-suit; and therefore he bribed the judges. If praise were of no consequence to us, but as a proof of our own praise-worthiness, we never should endeavour to obtain it by unfair means. But, though to wise men it is, at least in doubtful cases, of principal consequence upon this account; it is likewise of some consequence upon its own account: and therefore (we cannot, indeed, upon such occasions, call them wise men, but) men very much above the common level have sometimes attempted both to obtain praise, and to avoid blame, by very unfair means.

Praise and blame express what actually are, praise-worthiness and blame-worthiness, what naturally ought to be the sentiments of other people with regard to our character and conduct. The love of praise is the desire of obtaining the favorable sentiments of our brethren. The love of praise-worthiness is the desire of rendering ourselves the proper objects of those sentiments. So far those two principles resemble and are akin to one another. The like affinity and resemblance take place between the dread of blame and that of blame-worthiness.

The man who desires to do, or who actually does, a praise-worthy action, may likewise desire the praise which is due to it, and sometimes, perhaps, more than is due to it. The two principles are in this case blended together. How far his conduct may have been influenced by the one, and how far by the other, may frequently be unknown even to himself.

It must almost always be so to other people. They who are disposed to lessen the merit of his conduct, impute it chiefly or altogether to the mere love of praise, or to what they call mere vanity. They who are disposed to think more favorably of it, impute it chiefly or altogether to the love of praise-worthiness; to the love of what is really honorable and noble in human conduct; to the desire, not merely of obtaining, but of deserving the approbation and applause of his brethren. The imagination of the spectator throws upon it either the one color or the other, according either to his habits of thinking, or to the favor or dislike which he may bear to the person whose conduct he is considering.

Some splenetic philosophers, in judging of human nature, have done as peevish individuals are apt to do in judging of the conduct of one another; and have imputed to the love of praise, or to what they call vanity, every action which ought to be ascribed to that of praise-worthiness. I shall hereafter have occasion to give an account of some of their systems, and shall not at present stop to examine them.

Very few men can be satisfied with their own private consciousness that they have attained those qualities, or performed those actions, which they admire and think praise-worthy in other people; unless it is, at the same time, generally acknowledged that they possess the one, or have performed the other; or, in other words, unless they have actually obtained that praise which they think due

both to the one and to the other. In this respect, however, men differ considerably from one another. Some seem indifferent about the praise, when, in their own minds, they are perfectly satisfied that they have attained the praise-worthiness. Others appear much less anxious about the praise-worthiness than about the praise.

No man can be completely, or even tolerably satisfied, with having avoided every thing blame-worthy in his conduct; unless he has likewise avoided the blame or the reproach. A wise man may frequently neglect praise, even when he has best deserved it; but, in all matters of serious consequence, he will most carefully endeavour so to regulate his conduct as to avoid, not only blame-worthiness, but, as much as possible, every probable imputation of blame. He will never, indeed, avoid blame by doing any thing which he judges blame-worthy; by omitting any part of his duty, or by neglecting any opportunity of doing any thing which he judges to be really and greatly praise-worthy. But, with these modifications, he will most anxiously and carefully avoid it. To show much anxiety about praise, even for praise-worthy actions, is seldom a mark of great wisdom, but generally of some degree of weakness. But, in being anxious to avoid the shadow of blame or reproach, there may be no weakness, but frequently the most praise-worthy prudence.

“Many people,” says Cicero, “despise glory, who are yet most severely mortified by unjust reproach; and that most inconsistently.” This

inconsistency, however, seems to be founded in the unalterable principles of human nature.

The all-wise Author of Nature has, in this manner, taught man to respect the sentiments and judgments of his brethren, to be more or less pleased when they approve of his conduct, and to be more or less hurt when they disapprove of it. He has made man, if I may say so, the immediate judge of mankind; and has, in this respect, as in many others, created him after his own image, and appointed him his vicegerent upon earth, to superintend the behaviour of his brethren. They are taught by nature, to acknowledge that power and jurisdiction which has thus been conferred upon him, to be more or less humbled and mortified when they have incurred his censure, and to be more or less elated when they have obtained his applause.

But though man has, in this manner, been rendered the immediate judge of mankind, he has been rendered so only in the first instance; and an appeal lies from his sentence to a much higher tribunal, to the tribunal of their own consciences, to that of the supposed impartial and well-informed spectator, to that of the man within the breast, the great judge and arbiter of their conduct. The jurisdictions of those two tribunals are founded upon principles which, though in some respects resembling and akin, are, however, in reality different and distinct. The jurisdiction of the man without, is founded altogether in the desire of actual praise, and in the aversion to actual blame. The jurisdiction of the

man within, is founded altogether in the desire of praise-worthiness, and in the aversion to blame-worthiness; in the desire of possessing those qualities, and performing those actions, which we love and admire in other people; and in the dread of possessing those qualities, and performing those actions, which we hate and despise in other people. If the man without should applaud us, either for actions which we have not performed, or for motives which had no influence upon us; the man within can immediately humble that pride and elevation of mind which such groundless acclamations might otherwise occasion, by telling us, that as we know that we do not deserve them, we render ourselves despicable by accepting them. If, on the contrary, the man without should reproach us, either for actions which we never performed, or for motives which had no influence upon those which we may have performed; the man within may immediately correct this false judgment, and assure us, that we are by no means the proper objects of that censure which has so unjustly been bestowed upon us. But in this and in some other cases, the man within seems sometimes, as it were, astonished and confounded by the vehemence and clamor of the man without. The violence and loudness, with which blame is sometimes poured out upon us, seems to stupify and benumb our natural sense of praise-worthiness and blame-worthiness; and the judgments of the man within, though not, perhaps, absolutely altered or perverted,

are, however, so much shaken in the steadiness and firmness of their decision, that their natural effect, in securing the tranquillity of the mind, is frequently in a great measure destroyed. We scarce dare to absolve ourselves, when all our brethren appear loudly to condemn us. The supposed impartial spectator of our conduct seems to give his opinion in our favor with fear and hesitation; when that of all the real spectators, when that of all those with whose eyes and from whose station he endeavours to consider it, is unanimously and violently against us. In such cases, this demigod within the breast appears, like the demigods of the poets, though partly of immortal, yet partly too of mortal extraction. When his judgments are steadily and firmly directed by the sense of praise-worthiness and blame-worthiness, he seems to act suitably to his divine extraction: But when he suffers himself to be astonished and confounded by the judgments of ignorant and weak man, he discovers his connexion with mortality, and appears to act suitably, rather to the human, than to the divine, part of his origin.

In such cases, the only effectual consolation of humbled and afflicted man lies in an appeal to a still higher tribunal, to that of the all-seeing Judge of the world, whose eye can never be deceived, and whose judgments can never be perverted. A firm confidence in the unerring rectitude of this great tribunal, before which his innocence is in due time to be declared, and his virtue to be finally rewarded, can alone support him under

the weakness and despondency of his own mind, under the perturbation and astonishment of the man within the breast, whom nature has set up as, in this life, the great guardian, not only of his innocence, but of his tranquillity. Our happiness in this life is thus, upon many occasions, dependent upon the humble hope and expectation of a life to come: a hope and expectation deeply rooted in human nature; which can alone support its lofty ideas of its own dignity; can alone illumine the dreary prospect of its continually approaching mortality, and maintain its cheerfulness under all the heaviest calamities to which, from the disorders of this life, it may sometimes be exposed. That there is a world to come, where exact justice will be done to every man; where every man will be ranked with those who, in the moral and intellectual qualities, are really his equals; where the owner of those humble talents and virtues which, from being depressed by fortune, had, in this life, no opportunity of displaying themselves; which were unknown, not only to the public, but which he himself could scarce be sure that he possessed, and for which even the man within the breast could scarce venture to afford him any distinct and clear testimony; where that modest, silent, and unknown merit, will be placed upon a level, and sometimes above those who, in this world, had enjoyed the highest reputation, and who, from the advantage of their situation, had been enabled to perform the most splendid and dazzling actions; is a doctrine, in every respect so venerable, so

comfortable to the weakness, so flattering to the grandeur, of human nature, that the virtuous man who has the misfortune to doubt of it, cannot possibly avoid wishing most earnestly and anxiously to believe it. It could never have been exposed to the derision of the scoffer, had not the distribution of rewards and punishments, which some of its most zealous assertors have taught us was to be made in that world to come, been too frequently in direct opposition to all our moral sentiments.

That the assiduous courtier is often more favored than the faithful and active servant; that attendance and adulation are often shorter and surer roads to preferment than merit or service; and that a campaign at Versailles or St. James's is often worth two either in Germany or Flanders, is a complaint which we have all heard from many a venerable, but discontented, old officer. But what is considered as the greatest reproach even to the weakness of earthly sovereigns, has been ascribed, as an act of justice, to divine perfection; and the duties of devotion, the public and private worship of the Deity, have been represented, even by men of virtue and abilities, as the sole virtues which can either entitle to reward or exempt from punishment in the life to come. They were the virtues, perhaps, most suitable to their station, and in which they themselves chiefly excelled; and we are all naturally disposed to over-rate the excellencies of our own characters. In the discourse which the eloquent and philosophical Maffillon pronounced, on

giving his benediction to the standards of the regiment of Catinat, there is the following address to the officers: "What is most deplorable in your
" situation, Gentlemen, is, that in a life hard
" and painful, in which the services and the duties
" sometimes go beyond the rigor and severity
" of the most austere cloisters; you suffer always
" in vain for the life to come, and frequently
" even for this life. Alas! the solitary monk in
" his cell, obliged to mortify the flesh and to
" subject it to the spirit, is supported by the
" hope of an assured recompence, and by the
" secret unction of that grace which softens the
" yoke of the Lord. But you, on the bed of
" death, can you dare to represent to Him your
" fatigues and the daily hardships of your employ-
" ment? can you dare to solicit Him for any re-
" compence? and in all the exertions that you
" have made, in all the violences that you have
" done to yourselves, what is there that He
" ought to place to His own account? The
" best days of your life, however, have been
" sacrificed to your profession, and ten years service
" has more worn out your body, than would,
" perhaps, have done a whole life of repentance
" and mortification. Alas! my brother, one single
" day of those sufferings, consecrated to the Lord,
" would, perhaps, have obtained you an eternal
" happiness. One single action, painful to nature,
" and offered up to Him, would, perhaps, have
" secured to you the inheritance of the Saints. And
" you have done all this, and in vain, for this world."

To compare, in this manner, the futile mortifications of a monastery, to the ennobling hardships and hazards of war; to suppose that one day, or one hour, employed in the former should, in the eye of the great Judge of the world, have more merit than a whole life spent honorably in the latter, is surely contrary to all our moral sentiments; to all the principles by which nature has taught us to regulate our contempt or admiration. It is this spirit, however, which, while it has reserved the celestial regions for monks and friars, or for those whose conduct and conversation resembled those of monks and friars, has condemned to the infernal all the heroes, all the statesmen and law-givers, all the poets and philosophers of former ages; all those who have invented, improved, or excelled in the arts which contribute to the subsistence, to the conveniency, or to the ornament of human life; all the great protectors, instructors, and benefactors of mankind; all those to whom our natural sense of praise-worthiness forces us to ascribe the highest merit and most exalted virtue. Can we wonder that so strange an application of this most respectable doctrine should sometimes have exposed it to contempt and derision; with those at least who had themselves, perhaps, no great taste or turn for the devout and contemplative virtues '?

¹ See Voltaire.

Vous y grillés sage et docte Platon,
Divin Homère, éloquent Cicéron, &c.

CHAP. III.

Of the Influence and Authority of Conscience.

BUT though the approbation of his own conscience can scarce, upon some extraordinary occasions, content the weakness of man, though the testimony of the supposed impartial spectator of the great inmate of the breast, cannot always alone support him; yet the influence and authority of this principle is, upon all occasions, very great; and it is only by consulting this judge within, that we can ever see what relates to ourselves in its proper shape and dimensions; or that we can ever make any proper comparison between our own interests and those of other people.

As to the eye of the body, objects appear great or small, not so much according to their real dimensions, as according to the nearness or distance of their situation; so do they likewise to what may be called the natural eye of the mind: and we remedy the defects of both these organs pretty much in the same manner. In my present situation an immense landscape of lawns, and woods, and distant mountains, seems to do no more than cover the little window which I write by, and to be out of all proportion less than the chamber in which I am sitting. I can form a just comparison between those great objects and the little objects around me, in no other way, than by

transporting myself, at-least in fancy, to a different station, from whence I can survey both at nearly equal distances, and thereby form some judgment of their real proportions. Habit and experience have taught me to do this so easily and so readily, that I am scarce sensible that I do it; and a man must be, in some measure, acquainted with the philosophy of vision, before he can be thoroughly convinced, how little those distant objects would appear to the eye, if the imagination, from a knowledge of their real magnitudes, did not swell and dilate them.

In the same manner, to the selfish and original passions of human nature, the loss or gain of a very small interest of our own, appears to be of vastly more importance, excites a much more passionate joy or sorrow, a much more ardent desire or aversion, than the greatest concern of another with whom we have no particular connexion. His interests, as long as they are surveyed from this station, can never be put into this balance with our own, can never restrain us from doing whatever may tend to promote our own, how ruinous soever to him. Before we can make any proper comparison of those opposite interests, we must change our position. We must view them, neither from our own place nor yet from his, neither with our own eyes nor yet with his, but from the place and with the eyes of a third person, who has no particular connexion with either, and who judges with impartiality between us. Here, too, habit and experience have taught

us to do this so easily and so readily, that we are scarce sensible that we do it; and it requires, in this case too, some degree of reflection, and even of philosophy, to convince us how little interest we should take in the greatest concerns of our neighbour, how little we should be affected by whatever relates to him, if the sense of propriety and justice did not correct the otherwise natural inequality of our sentiments.

Let us suppose that the great empire of China, with all its myriads of inhabitants, was suddenly swallowed up by an earthquake, and let us consider how a man of humanity in Europe, who had no sort of connexion with that part of the world, would be affected upon receiving intelligence of this dreadful calamity. He would, I imagine, first of all, express very strongly his sorrow for the misfortune of that unhappy people, he would make many melancholy reflections upon the precariousness of human life, and the vanity of all the labors of man, which could thus be annihilated in a moment. He would too, perhaps, if he was a man of speculation, enter into many reasonings concerning the effects which this disaster might produce upon the commerce of Europe, and the trade and business of the world in general. And when all this fine philosophy was over, when all these humane sentiments had been once fairly expressed, he would pursue his business or his pleasure, take his repose or his diversion with the same ease and tranquillity, as if no such accident had happened. The most

frivolous disaster which could befall himself would occasion a more real disturbance. If he was to lose his little finger to-morrow, he would not sleep to-night; but, provided he never saw them, he will snore with the most profound security over the ruin of a hundred millions of his brethren, and the destruction of that immense multitude seems plainly an object less interesting to him, than this paltry misfortune of his own. To prevent, therefore, this paltry misfortune to himself, would a man of humanity be willing to sacrifice the lives of a hundred millions of his brethren, provided he had never seen them? Human nature startles with horror at the thought, and the world, in its greatest depravity and corruption, never produced such a villain as could be capable of entertaining it. But what makes this difference? When our passive feelings are almost always so sordid and so selfish, how comes it that our active principles should often be so generous and so noble? When we are always so much more deeply affected by whatever concerns ourselves, than by whatever concerns other men; what is it which prompts the generous, upon all occasions, and the mean upon many, to sacrifice their own interests to the greater interests of others? It is not the soft power of humanity, it is not that feeble spark of benevolence which Nature has lighted up in the human heart, that is thus capable of counteracting the strongest impulses of self-love. It is a stronger power, a more forcible motive, which exerts itself upon such occasions. It is

reason, principle, conscience, the inhabitant of the breast, the man within, the great judge and arbiter of our conduct. It is he who, whenever we are about to act so as to affect the happiness of others, calls to us, with a voice capable of astonishing the most presumptuous of our passions, that we are but one of the multitude, in no respect better than any other in it; and that when we prefer ourselves so shamefully and so blindly to others, we become the proper objects of resentment, abhorrence, and execration. It is from him only that we learn the real littleness of ourselves, and of whatever relates to ourselves, and the natural misrepresentations of self-love can be corrected only by the eye of this impartial spectator. It is he who shows us the propriety of generosity and the deformity of injustice; the propriety of resigning the greatest interests of our own, for the yet greater interests of others, and the deformity of doing the smallest injury to another, in order to obtain the greatest benefit to ourselves. It is not the love of our neighbour, it is not the love of mankind, which upon many occasions prompts us to the practice of those divine virtues. It is a stronger love, a more powerful affection, which generally takes place upon such occasions; the love of what is honorable and noble, of the grandeur, and dignity, and superiority of our own characters.

When the happiness or misery of others depends in any respect upon our conduct, we dare not, as self-love might suggest to us, prefer the interest of one to that of many. The man within
immediately

immediately calls to us, that we value ourselves too much and other people too little, and that, by doing so, we render ourselves the proper object of the contempt and indignation of our brethren. Neither is this sentiment confined to men of extraordinary magnanimity and virtue. It is deeply impressed upon every tolerably good soldier, who feels that he would become the scorn of his companions, if he could be supposed capable of shrinking from danger, or of hesitating, either to expose or to throw away his life, when the good of the service required it.

One individual must never prefer himself so much even to any other individual, as to hurt or injure that other, in order to benefit himself, though the benefit to the one should be much greater than the hurt or injury to the other. The poor man must neither defraud nor steal from the rich, though the acquisition might be much more beneficial to the one than the loss could be hurtful to the other. The man within immediately calls to him, in this case too, that he is no better than his neighbour, and that by this unjust preference he renders himself the proper object of the contempt and indignation of mankind; as well as of the punishment which that contempt and indignation must naturally dispose them to inflict, for having thus violated one of those sacred rules upon the tolerable observation of which depend the whole security and peace of human society. There is no commonly honest man who does not more dread the inward disgrace of such an action, the indelible

stain which it would for ever stamp upon his own mind, than the greatest external calamity which, without any fault of his own, could possibly befall him; and who does not inwardly feel the truth of that great stoical maxim, that for one man to deprive another unjustly of any thing, or unjustly to promote his own advantage by the loss or disadvantage of another, is more contrary to nature, than death, than poverty, than pain, than all the misfortunes which can affect him, either in his body, or in his external circumstances.

When the happiness or misery of others, indeed, in no respect depends upon our conduct, when our interests are altogether separated and detached from theirs, so that there is neither connexion nor competition between them, we do not always think it so necessary to restrain, either our natural and, perhaps, improper anxiety about our own affairs, or our natural and, perhaps, equally improper indifference about those of other men. The most vulgar education teaches us to act, upon all important occasions, with some sort of impartiality between ourselves and others, and even the ordinary commerce of the world is capable of adjusting our active principles to some degree of propriety. But it is the most artificial and refined education only, it has been said, which can correct the inequalities of our passive feelings; and we must for this purpose, it has been pretended, have recourse to the severest, as well as to the profoundest philosophy.

Two different sets of philosophers have attempted

to teach us this hardest of all the lessons of morality. One set have labored to increase our sensibility to the interests of others; another, to diminish that to our own. The first would have us feel for others as we naturally feel for ourselves. The second would have us feel for ourselves as we naturally feel for others. Both, perhaps, have carried their doctrines a good deal beyond the just standard of nature and propriety.

The first are those whining and melancholy moralists, who are perpetually reproaching us with our happiness, while so many of our brethren are in misery^{*}, who regard as impious the natural joy of prosperity, which does not think of the many wretches that are at every instant laboring under all sorts of calamities, in the languor of poverty, in the agony of disease, in the horrors of death, under the insults and oppression of their enemies. Commiseration for those miseries which we never saw, which we never heard of, but which we may be assured are at all times infesting such numbers of our fellow-creatures, ought, they think, to damp the pleasures of the fortunate, and to render a certain melancholy dejection habitual to all men. But first of all, this extreme sympathy with misfortunes which we know nothing about, seems altogether absurd and unreasonable. Take the whole earth at an average,

^{*} See Thomson's Seasons, Winter :

" Ah! little think the gay licentious proud," &c..

See also Pascal.

for one man who suffers pain or misery, you will find twenty in prosperity and joy, or at least in tolerable circumstances. No reason, surely, can be assigned why we should rather weep with the one than rejoice with the twenty. This artificial commiseration, besides, is not only absurd, but seems altogether unattainable; and those who affect this character have commonly nothing but a certain affected and sentimental sadness, which, without reaching the heart, serves only to render the countenance and conversation impertinently dismal and disagreeable. And last of all, this disposition of mind, though it could be attained, would be perfectly useless, and could serve no other purpose than to render miserable the person who possessed it. Whatever interest we take in the fortune of those with whom we have no acquaintance or connexion, and who are placed altogether out of the sphere of our activity, can produce only anxiety to ourselves, without any manner of advantage to them. To what purpose should we trouble ourselves about the world in the moon? All men, even those at the greatest distance, are no doubt entitled to our good wishes, and our good wishes we naturally give them. But if, notwithstanding, they should be unfortunate, to give ourselves any anxiety upon that account, seems to be no part of our duty. That we should be but little interested, therefore, in the fortune of those whom we can neither serve nor hurt, and who are in every respect so very remote from us, seems wisely ordered by Nature; and if it were possible to alter in this respect the original

constitution of our frame, we could yet gain nothing by the change.

It is never objected to us that we have too little fellow-feeling with the joy of success. Wherever envy does not prevent it, the favor which we bear to prosperity is rather apt to be too great; and the same moralists who blame us for want of sufficient sympathy with the miserable, reproach us for the levity with which we are too apt to admire and almost to worship the fortunate, the powerful, and the rich.

Among the moralists who endeavour to correct the natural inequality of our passive feelings by diminishing our sensibility to what peculiarly concerns ourselves, we may count all the ancient sects of philosophers, but particularly the ancient Stoics. Man, according to the Stoics, ought to regard himself, not as something separated and detached, but as a citizen of the world, a member of the vast commonwealth of nature. To the interest of this great community, he ought at all times to be willing that his own little interest should be sacrificed. Whatever concerns himself, ought to affect him no more than whatever concerns any other equally important part of this immense system. We should view ourselves, not in the light in which our own selfish passions are apt to place us, but in the light in which any other citizen of the world would view us. What befalls ourselves we should regard as what befalls our neighbour, or, what comes to the same thing, as our neighbour

regards what befalls us. "When our neighbour," says Epictetus, "loses his wife, or his son, there is nobody who is not sensible that this is a human calamity, a natural event altogether according to the ordinary course of things; but when the same thing happens to ourselves, then we cry out, as if we had suffered the most dreadful misfortune. We ought, however, to remember how we were affected when this accident happened to an other, and such as we were in his case, such ought we to be in our own."

Those private misfortunes, for which our feelings are apt to go beyond the bounds of propriety, are of two different kinds. They are either such as affect us only indirectly, by affecting, in the first place, some other persons who are particularly dear to us; such as our parents, our children, our brothers and sisters, our intimate friends; or they are such as affect ourselves immediately and directly, either in our body, in our fortune, or in our reputation; such as pain, sickness, approaching death, poverty, disgrace, &c.

In misfortunes of the first kind, our emotions may, no doubt, go very much beyond what exact propriety will admit of; but they may likewise fall short of it, and they frequently do so. The man who should feel no more for the death or distress of his own father, or son, than for those of any other man's father or son, would appear neither a good son nor a good father. Such unnatural indifference, far from exciting our applause, would incur our highest disapprobation. Of those domestic

affections, however, some are most apt to offend by their excess, and others by their defect. Nature, for the wisest purposes, has rendered, in most men, perhaps in all men, parental tenderness a much stronger affection than filial piety. The continuance and propagation of the species depend altogether upon the former, and not upon the latter. In ordinary cases, the existence and preservation of the child depend altogether upon the care of the parents. Those of the parents seldom depend upon that of the child. Nature, therefore, has rendered the former affection so strong, that it generally requires not to be excited, but to be moderated; and moralists seldom endeavour to teach us how to indulge, but generally how to restrain our fondness, our excessive attachment, the unjust preference which we are disposed to give to our own children above those of other people. They exhort us, on the contrary, to an affectionate attention to our parents, and to make a proper return to them, in their old age, for the kindness which they had shown to us in our infancy and youth. In the Decalogue we are commanded to honor our fathers and mothers. No mention is made of the love of our children. Nature had sufficiently prepared us for the performance of this latter duty. Men are seldom accused of affecting to be fonder of their children than they really are. They have sometimes been suspected of displaying their piety to their parents with too much ostentation. The ostentatious sorrow of widows has, for a like reason, been suspected of insincerity.

We should respect, could we believe it sincere, even the excess of such kind affections; and though we might not perfectly approve, we should not severely condemn it. That it appears praise-worthy, at least in the eyes of those who affect it, the very affectation is a proof.

Even the excess of those kind affections which are most apt to offend by their excess, though it may appear blamable, never appears odious. We blame the excessive fondness and anxiety of a parent, as something which may, in the end, prove hurtful to the child, and which, in the mean time, is excessively inconvenient to the parent; but we easily pardon it, and never regard it with hatred and detestation. But the defect of this usually excessive affection appears always peculiarly odious. The man who appears to feel nothing for his own children, but who treats them upon all occasions with unmerited severity and harshness, seems of all brutes the most detestable. The sense of propriety, so far from requiring us to eradicate altogether that extraordinary sensibility, which we naturally feel for the misfortunes of our nearest connexions, is always much more offended by the defect than it ever is by the excess of that sensibility. The stoical apathy is in such cases, never agreeable, and all the metaphysical sophisms by which it is supported can seldom serve any other purpose than to blow up the hard insensibility of a coxcomb to ten times its native impertinence. The poets and romance-writers, who best paint the refinements and delicacies of love

and friendship, and of all other private and domestic affections, Racine and Voltaire; Richardson, Marivaux, and Riccoboni; are, in such cases, much better instructors than Zeno, Chrysippus, or Epictetus.

That moderated sensibility to the misfortunes of others, which does not disqualify us for the performance of any duty; the melancholy and affectionate remembrance of our departed friends; *the pang*, as Gray says, *to secret sorrow dear*; are by no means undelicious sensations. Though they outwardly wear the features of pain and grief, they are all inwardly stamped with the ennobling characters of virtue and self-approbation.

It is otherwise in the misfortunes which affect ourselves immediately and directly, either in our beauty, or in our fortune, or in our reputation. The sense of propriety is much more apt to be offended by the excess, than by the defect of our sensibility, and there are but very few cases in which we can approach too near to the stoical apathy and indifference.

That we have very little fellow-feeling with any of the passions which take their origin from the body, has already been observed. That pain which is occasioned by an evident cause; such as, the cutting or tearing of the flesh; is, perhaps, the affection of the body with which the spectator feels the most lively sympathy. The approaching death of his neighbour too, seldom fails to affect him a good deal. In both cases, however, he feels so very little in comparison of what

the person principally concerned feels, that the latter can scarce ever offend the former by appearing to suffer with too much ease,

The mere want of fortune, mere poverty, excites little compassion. Its complaints are too apt to be the objects rather of contempt than of fellow-feeling. We despise a beggar; and, though his importunities may extort an alms from us, he is scarce ever the object of any serious commiseration. The fall from riches to poverty, as it commonly occasions the most real distress to the sufferer, so it seldom fails to excite the most sincere commiseration in the spectator. Though, in the present state of society, this misfortune can seldom happen without some misconduct, and some very considerable misconduct too, in the sufferer; yet he is almost always so much pitied that he is scarce ever allowed to fall into the lowest state of poverty; but by the means of his friends, frequently by the indulgence of those very creditors who have much reason to complain of his imprudence, is almost always supported in some degree of decent, though humble, mediocrity. To persons under such misfortunes, we could, perhaps, easily pardon some degree of weakness; but, at the same time, they who carry the firmest countenance, who accommodate themselves with the greatest ease to their new situation, who seem to feel no humiliation from the change, but to rest their rank in the society, not upon their fortune, but upon their character and conduct, are always the most approved of, and never fail to command our highest and most affectionate admiration.

As, of all the external misfortunes which can affect an innocent man immediately and directly, the undeserved loss of reputation is certainly the greatest; so a considerable degree of sensibility to whatever can bring on so great a calamity, does not always appear ungraceful or disagreeable. We often esteem a young man the more, when he resents, though with some degree of violence, any unjust reproach that may have been thrown upon his character or his honor. The affliction of an innocent young lady, on account of the groundless surmises which may have been circulated concerning her conduct, appears often perfectly amiable. Persons of an advanced age, whom long experience of the folly and injustice of the world, has taught to pay little regard, either to its censure or to its applause, neglect and despise obloquy, and do not even deign to honor its futile authors with any serious resentment. This indifference, which is founded altogether on a firm confidence in their own well-tried and well-established characters, would be disagreeable in young people, who neither can nor ought to have any such confidence. It might in them be supposed to forebode, in their advancing years, a most improper insensibility to real honor and infamy.

In all other private misfortunes which affect ourselves immediately and directly, we can very seldom offend by appearing to be too little affected. We frequently remember our sensibility to the misfortunes of others with pleasure and satisfaction. We can seldom remember that to

our own, without some degree of shame and humiliation.

If we examine the different shades and gradations of weakness and self-command, as we meet with them in common life, we shall very easily satisfy ourselves that this control of our passive feelings must be acquired, not from the abstruse syllogisms of a quibbling dialectic, but from that great discipline which Nature has established for the acquisition of this and of every other virtue; a regard to the sentiments of the real or supposed spectator of our conduct.

A very young child has no self-command; but, whatever are its emotions, whether fear, or grief, or anger, it endeavours always, by the violence of its outcries, to alarm, as much as it can, the attention of its nurse, or of its parents. While it remains under the custody of such partial protectors, its anger is the first and, perhaps, the only passion which it is taught to moderate. By noise and threatening they are, for their own ease, often obliged to frighten it into good temper; and the passion which incites it to attack, is restrained by that which teaches it to attend to its own safety. When it is old enough to go to school, or to mix with its equals, it soon finds that they have no such indulgent partiality. It naturally wishes to gain their favor, and to avoid their hatred or contempt. Regard even to its own safety teaches it to do so; and it soon finds that it can do so in no other way than by moderating, not only its anger, but all its other passions, to the degree which its play-fellows

and companions are likely to be pleased with. It thus enters into the great school of self-command, it studies to be more and more master of itself, and begins to exercise over its own feelings a discipline which the practice of the longest life is very seldom sufficient to bring to complete perfection.

In all private misfortunes, in pain, in sickness, in sorrow, the weakest man, when his friend, and still more when a stranger visits him, is immediately impressed with the view in which they are likely to look upon his situation. Their view calls off his attention from his own view; and his breast is, in some measure, becalmed the moment they come into his presence. This effect is produced instantaneously and, as it were, mechanically; but, with a weak man, it is not of long continuance. His own view of his situation immediately recurs upon him. He abandons himself, as before, to sighs and tears and lamentations; and endeavours, like a child that has not yet gone to school, to produce some sort of harmony between his own grief and the compassion of the spectator, not by moderating the former, but by importunately calling upon the latter.

With a man of a little more firmness, the effect is somewhat more permanent. He endeavours, as much as he can, to fix his attention upon the view which the company are likely to take of his situation. He feels, at the same time, the esteem and approbation which they naturally conceive for him when he thus preserves his tranquillity; and, though under the pressure of some recent

and great calamity, appears to feel for himself no more than what they really feel for him. He approves and applauds himself by sympathy with their approbation, and the pleasure which he derives from this sentiment supports and enables him more easily to continue this generous effort. In most cases he avoids mentioning his own misfortune; and his company, if they are tolerably well bred, are careful to say nothing which can put him in mind of it. He endeavours to entertain them, in his usual way, upon indifferent subjects; or, if he feels himself strong enough to venture to mention his misfortune, he endeavours to talk of it as, he thinks, they are capable of talking of it, and even to feel it no further than they are capable of feeling it. If he has not, however, been well inured to the hard discipline of self-command, he soon grows weary of this restraint. A long visit fatigues him; and, towards the end of it, he is constantly in danger of doing, what he never fails to do the moment it is over, of abandoning himself to all the weakness of excessive sorrow. Modern good manners, which are extremely indulgent to human weakness, forbid, for some time, the visits of strangers to persons under great family-distress, and permit those only of the nearest relations and most intimate friends. The presence of the latter, it is thought, will impose less restraint than that of the former; and the sufferers can more easily accommodate themselves to the feelings of those, from whom they have reason to expect a more indulgent sympathy. Secret enemies, who fancy that

they are not known to be such, are frequently fond of making those charitable visits as early as the most intimate friends. The weakest man in the world, in this case, endeavours to support his manly countenance, and, from indignation and contempt of their malice, to behave with as much gaiety and ease as he can.

The man of real constancy and firmness, the wise and just man who has been thoroughly bred in the great school of self-command, in the bustle and business of the world, exposed, perhaps, to the violence and injustice of faction, and to the hardships and hazards of war, maintains this control of his passive feelings upon all occasions; and whether in solitude or in society, wears nearly the same countenance, and is affected very nearly in the same manner. In success and in disappointment, in prosperity and in adversity, before friends and before enemies, he has often been under the necessity of supporting this manhood. He has never dared to forget for one moment the judgment which the impartial spectator would pass upon his sentiments and conduct. He has never dared to suffer the man within the breast to be absent one moment from his attention. With the eyes of this great inmate he has always been accustomed to regard whatever relates to himself. This habit has become perfectly familiar to him. He has been in the constant practice, and, indeed, under the constant necessity, of modelling, or of endeavouring to model, not only his outward conduct and behaviour, but, as much as

he can, even his inward sentiments and feelings, according to those of this awful and respectable judge. He does not merely affect the sentiments of the impartial spectator. He really adopts them. He almost identifies himself with, he almost becomes himself that impartial spectator, and scarce even feels but as that great arbiter of his conduct directs him to feel.

The degree of the self-approbation with which every man, upon such occasions, surveys his own conduct, is higher or lower, exactly in proportion to the degree of self-command which is necessary in order to obtain that self-approbation. Where little self-command is necessary, little self-approbation is due. The man who has only scratched his finger, cannot much applaud himself, though he should immediately appear to have forgot this paltry misfortune. The man who has lost his leg by a cannon-shot, and who, the moment after, speaks and acts with his usual coolness and tranquillity, as he exerts a much higher degree of self-command, so he naturally feels a much higher degree of self-approbation. With most men, upon such an accident, their own natural view of their own misfortune would force itself upon them with such a vivacity and strength of coloring, as would entirely efface all thought of every other view. They would feel nothing, they could attend to nothing, but their own pain and their own fear; and not only the judgment of the ideal man within the breast, but that of the real spectators who might happen to be present,

present, would be entirely overlooked and disregarded.

The reward which Nature bestows upon good behaviour under misfortune, is thus exactly proportioned to the degree of that good behaviour. The only compensation she could possibly make for the bitterness of pain and distress is thus too, in equal degrees of good behaviour, exactly proportioned to the degree of that pain and distress. In proportion to the degree of the self-command which is necessary in order to conquer our natural sensibility, the pleasure and pride of the conquest are so much the greater; and this pleasure and pride are so great that no man can be altogether unhappy who completely enjoys them. Misery and wretchedness can never enter the breast in which dwells complete self-satisfaction; and though it may be too much, perhaps, to say, with the Stoics, that, under such an accident as that above mentioned, the happiness of a wise man is in every respect equal to what it could have been under any other circumstances; yet it must be acknowledged, at least, that this complete enjoyment of his own self-applause, though it may not altogether extinguish, must certainly very much alleviate his sense of his own sufferings.

In such paroxysms of distress, if I may be allowed to call them so, the wisest and firmest man, in order to preserve his equanimity, is obliged, I imagine, to make a considerable, and even a painful exertion. His own natural feeling of his own distress, his own natural view of his own situation, presses hard upon him, and he cannot, without a very great effort, fix his

attention upon that of the impartial spectator. Both views present themselves to him at the same time. His sense of honor, his regard to his own dignity, directs him to fix his whole attention upon the one view. His natural, his untaught and undisciplined feelings, are continually calling it off to the other. He does not, in this case, perfectly identify himself with the ideal man within the breast, he does not become himself the impartial spectator of his own conduct. The different views of both characters exist in his mind separate and distinct from one another, and each directing him to a behaviour different from that to which the other directs him. When he follows that view which honor and dignity point out to him, Nature does not, indeed, leave him without a recompence. He enjoys his own complete self-approbation, and the applause of every candid and impartial spectator. By her unalterable laws, however, he still suffers; and the recompence which she bestows, though very considerable, is not sufficient completely to compensate the sufferings which those laws inflict. Neither is it fit that it should. If it did completely compensate them, he could, from self-interest, have no motive for avoiding an accident which must necessarily diminish his utility both to himself and to society; and Nature, from her parental care of both, meant that he should anxiously avoid all such accidents. He suffers, therefore, and though, in the agony of the paroxysm, he maintains, not only the manhood of his countenance, but the sedateness

and sobriety of his judgment, it requires his utmost and most fatiguing exertions to do so.

By the constitution of human nature, however, agony can never be permanent; and, if he survives the paroxysm, he soon comes, without any effort, to enjoy his ordinary tranquillity. A man with a wooden leg suffers, no doubt, and foresees that he must continue to suffer during the remainder of his life, a very considerable inconveniency. He soon comes to view it, however, exactly as every impartial spectator views it; as an inconveniency under which he can enjoy all the ordinary pleasures both of solitude and of society. He soon identifies himself with the ideal man within the breast, he soon becomes himself the impartial spectator of his own situation. He no longer weeps, he no longer laments, he no longer grieves over it, as a weak man may sometimes do in the beginning. The view of the impartial spectator becomes so perfectly habitual to him, that, without any effort, without any exertion, he never thinks of surveying his misfortune in any other view.

The never-failing certainty with which all men, sooner or later, accommodate themselves to whatever becomes their permanent situation, may, perhaps, induce us to think that the Stoics were, at least, thus far very nearly in the right; that, between one permanent situation and another, there was, with regard to real happiness, no essential difference: or that, if there were any

difference, it was no more than just sufficient to render some of them the objects of simple choice or preference; but not of any earnest or anxious desire: and others, of simple rejection, as being fit to be set aside or avoided; but not of any earnest or anxious aversion. Happiness consists in tranquillity and enjoyment. Without tranquillity there can be no enjoyment; and where there is perfect tranquillity there is scarce any thing which is not capable of amusing. But in every permanent situation, where there is no expectation of change, the mind of every man, in a longer or shorter time, returns to its natural and usual state of tranquillity. In prosperity, after a certain time, it falls back to that state; in adversity, after a certain time, it rises up to it. In the confinement and solitude of the Bastile, after a certain time, the fashionable and frivolous Count de Lauzun recovered tranquillity enough to be capable of amusing himself with feeding a spider. A mind better furnished would, perhaps, have both sooner recovered its tranquillity, and sooner found, in its own thoughts, a much better amusement.

The great source of both the misery and disorders of human life, seems to arise from over-rating the difference between one permanent situation and another. Avarice over-rates the difference between poverty and riches: ambition, that between a private and a public station: vain-glory, that between obscurity and extensive reputation. The person under the influence of any of

those extravagant passions, is not only miserable in his actual situation, but is often disposed to disturb the peace of society, in order to arrive at that which he so foolishly admires. The slightest observation, however, might satisfy him, that, in all the ordinary situations of human life, a well-disposed mind may be equally calm, equally cheerful, and equally contented. Some of those situations may, no doubt, deserve to be preferred to others: but none of them can deserve to be pursued with that passionate ardor which drives us to violate the rules either of prudence or of justice; or to corrupt the future tranquillity of our minds, either by shame from the remembrance of our own folly, or by remorse from the horror of our own injustice. Wherever prudence does not direct, wherever justice does not permit, the attempt to change our situation, the man who does attempt it, plays at the most unequal of all games of hazard, and stakes every thing against scarce any thing. What the favorite of the king of Epirus said to his master, may be applied to men in all the ordinary situations of human life. When the King had recounted to him, in their proper order, all the conquests which he proposed to make, and had come to the last of them; And what does your Majesty propose to do then? said the Favorite.—I propose then, said the King, to enjoy myself with my friends, and endeavour to be good company over a bottle.—And what hinders your Majesty from doing so now? replied the Favorite. In the most glittering and exalted situation that our idle fancy can hold

out to us, the pleasures from which we propose to derive our real happiness, are almost always the same with those which, in our actual, though humble station, we have at all times at hand, and in our power. Except the frivolous pleasures of vanity and superiority, we may find, in the most humble station, where there is only personal liberty, every other which the most exalted can afford; and the pleasures of vanity and superiority are seldom consistent with perfect tranquillity the principle and foundation of all real and satisfactory enjoyment. Neither is it always certain that, in the splendid situation which we aim at, those real and satisfactory pleasures can be enjoyed with the same security as in the humble one which we are so very eager to abandon. Examine the records of history, recollect what has happened within the circle of your own experience, consider with attention what has been the conduct of almost all the greatly unfortunate, either in private or public life, whom you may have either read of, or heard of, or remember; and you will find that the misfortunes of by far the greater part of them have arisen from their not knowing when they were well, when it was proper for them to sit still and to be contented. The inscription upon the tombstone of the man who had endeavoured to mend a tolerable constitution by taking physic, "*I was well, I wished to be better; here I am:*" may generally be applied with great justness to the distress of disappointed avarice and ambition.

It may be thought a singular, but I believe it to be a just observation, that, in the misfortunes which admit of some remedy, the greater part of men do not either so readily or so universally recover their natural and usual tranquillity, as in those which plainly admit of none. In misfortunes of the latter kind, it is chiefly in what may be called the paroxysm, or in the first attack, that we can discover any sensible difference between the sentiments and behaviour of the wise and those of the weak man. In the end, Time, the great and universal comforter, gradually composes the weak man to the same degree of tranquillity which a regard to his own dignity and manhood teaches the wise man to assume in the beginning. The case of the man with the wooden leg is an obvious example of this. In the irreparable misfortunes occasioned by the death of children, or of friends and relations, even a wise man may for some time indulge himself in some degree of moderated sorrow. An affectionate, but weak woman, is often, upon such occasions, almost perfectly distracted. Time, however, in a longer or shorter period, never fails to compose the weakest woman to the same degree of tranquillity as the strongest man. In all the irreparable calamities which affect himself immediately and directly, a wise man endeavours, from the beginning, to anticipate and to enjoy before-hand, that tranquillity which he foresees the course of a few months, or a few years, will certainly restore to him in the end.

In the misfortunes for which the nature of things admits, or seems to admit, of a remedy, but in which the means of applying that remedy are not within the reach of the sufferer, his vain and fruitless attempts to restore himself to his former situation, his continual anxiety for their success, his repeated disappointments upon their miscarriage, are what chiefly hinder him from resuming his natural tranquillity, and frequently render miserable, during the whole of his life, a man to whom a greater misfortune, but which plainly admitted of no remedy, would not have given a fortnight's disturbance. In the fall from royal favor to disgrace, from power to insignificancy, from riches to poverty, from liberty to confinement, from strong health to some lingering, chronical, and perhaps incurable disease, the man who struggles the least, who most easily and readily acquiesces in the fortune which has fallen to him, very soon recovers his usual and natural tranquillity, and surveys the most disagreeable circumstances of his actual situation in the same light, or perhaps, in a much less unfavorable light, than that in which the most indifferent spectator is disposed to survey them. Faction, intrigue, and cabal, disturb the quiet of the unfortunate statesman. Extravagant projects, visions of gold mines, interrupt the repose of the ruined bankrupt. The prisoner, who is continually plotting to escape from his confinement, cannot enjoy that careless security which even a prison can afford him. The medicines of the physician are often the greatest torment of

the incurable patient. The monk who, in order to comfort Joanna of Castile, upon the death of her husband Philip, told her of a King, who, fourteen years after his decease, had been restored to life again, by the prayers of his afflicted queen, was not likely, by his legendary tale, to restore sedateness to the distempered mind of that unhappy Princess. She endeavoured to repeat the same experiment in hopes of the same success; resisted for a long time the burial of her husband, soon after raised his body from the grave, attended it almost constantly herself, and watched, with all the impatient anxiety of frantic expectation, the happy moment when her wishes were to be gratified by the revival of her beloved Philip².

Our sensibility to the feelings of others, so far from being inconsistent with the manhood of self-command, is the very principle upon which that manhood is founded. The very same principle or instinct which, in the misfortune of our neighbour, prompts us to compassionate his sorrow; in our own misfortune, prompts us to restrain the abject and miserable lamentations of our own sorrow. The same principle or instinct which, in his prosperity and success, prompts us to congratulate his joy; in our own prosperity and success, prompts us to restrain the levity and intemperance of our own joy. In both cases, the propriety of our own sentiments and feelings seems to be exactly in

² See Robertson's Charles V. vol. ii. p. 19 and 20.

proportion to the vivacity and force with which we enter into and conceive his sentiments and feelings.

The man of the most perfect virtue, the man whom we naturally love and revere the most, is he who joins, to the most perfect command of his own original and selfish feelings, the most exquisite sensibility both to the original and sympathetic feelings of others. The man who, to all the soft, the amiable, and the gentle virtues, joins all the great, the awful, and the respectable, must surely be the natural and proper object of our highest love and admiration.

The person best fitted by nature for acquiring the former of those two sets of virtues, is likewise necessarily best fitted for acquiring the latter. The man who feels the most for the joys and sorrows of others, is best fitted for acquiring the most complete control of his own joys and sorrows. The man of the most exquisite humanity, is naturally the most capable of acquiring the highest degree of self-command. He may not, however, always have acquired it; and it very frequently happens that he has not. He may have lived too much in ease and tranquillity. He may have never been exposed to the violence of faction, or to the hardships and hazards of war. He may have never experienced the insolence of his superiors, the jealous and malignant envy of his equals, or the pilfering injustice of his inferiors. When, in an advanced age, some accidental change of fortune exposes him to all these, they all make too great an impression upon

him. He has the disposition which fits him for acquiring the most perfect self-command; but he has never had the opportunity of acquiring it. Exercise and practice have been wanting; and without these no habit can ever be tolerably established. Hardships, dangers, injuries, misfortunes, are the only masters under whom we can learn the exercise of this virtue. But these are all masters to whom nobody willingly puts himself to school.

The situations in which the gentle virtue of humanity can be most happily cultivated, are by no means the same with those which are best fitted for forming the austere virtue of self-command. The man who is himself at ease can best attend to the distress of others. The man who is himself exposed to hardships is most immediately called upon to attend to, and to control his own feelings. In the mild sunshine of undisturbed tranquillity, in the calm retirement of undissipated and philosophical leisure, the soft virtue of humanity flourishes the most, and is capable of the highest improvement. But, in such situations, the greatest and noblest exertions of self-command have little exercise. Under the boisterous and stormy sky of war and faction, of public tumult and confusion, the sturdy severity of self-command prospers the most, and can be the most successfully cultivated. But, in such situations, the strongest suggestions of humanity must frequently be stifled or neglected; and every such neglect necessarily tends to weaken the principle of humanity. As it may frequently be the duty of a

soldier not to take, so it may sometimes be his duty not to give quarter; and the humanity of the man who has been several times under the necessity of submitting to this disagreeable duty, can scarce fail to suffer a considerable diminution. For his own ease, he is too apt to learn to make light of the misfortunes which he is so often under the necessity of occasioning; and the situations which call forth the noblest exertions of self-command, by imposing the necessity of violating sometimes the property; and sometimes the life of our neighbour, always tend to diminish, and too often to extinguish altogether, that sacred regard to both, which is the foundation of justice and humanity. It is upon this account, that we so frequently find in the world men of great humanity who have little self-command, but who are indolent and irresolute, and easily disheartened, either by difficulty or danger, from the most honorable pursuits; and, on the contrary, men of the most perfect self-command, whom no difficulty can discourage, no danger appal, and who are at all times ready for the most daring and desperate enterprises, but who, at the same time, seem to be hardened against all sense either of justice or humanity.

In solitude, we are apt to feel too strongly whatever relates to ourselves: we are apt to overrate the good offices we may have done, and the injuries we may have suffered: we are apt to be too much elated by our own good, and too much dejected by our own bad fortune. The conversation of a friend brings us to a better, that of a stranger to a still better

temper. The man within the breast, the abstract and ideal spectator of our sentiments and conduct, requires often to be awakened and put in mind of his duty, by the presence of the real spectator: and it is always from that spectator, from whom we can expect the least sympathy and indulgence, that we are likely to learn the most complete lesson of self-command.

Are you in adversity? Do not mourn in the darkness of solitude, do not regulate your sorrow according to the indulgent sympathy of your intimate friends; return, as soon as possible, to the day-light of the world and of society. Live with strangers, with those who know nothing, or care nothing about your misfortune; do not even shun the company of enemies; but give yourself the pleasure of mortifying their malignant joy, by making them feel how little you are affected by your calamity, and how much you are above it.

Are you in prosperity? Do not confine the enjoyment of your good fortune to your own house, to the company of your own friends, perhaps of your flatterers; of those who build upon your fortune the hopes of mending their own; frequent those who are independent of you, who can value you only for your character and conduct, and not for your fortune. Neither seek nor shun, neither intrude yourself into nor run away from the society of those who were once your superiors, and who may be hurt at finding you their equal, or, perhaps, even their superior. The impertinence of their pride may, perhaps,

render their company too disagreeable: but if it should not, be assured that it is the best company you can possibly keep; and if, by the simplicity of your unassuming demeanour, you can gain their favor and kindness, you may rest satisfied that you are modest enough, and that your head has been in no respect turned by your good fortune.

The propriety of your moral sentiments is never so apt to be corrupted, as when the indulgent and partial spectator is at hand, while the indifferent and impartial one is at a great distance.

Of the conduct of one independent nation towards another, neutral nations are the only indifferent and impartial spectators. But they are placed at so great a distance that they are almost quite out of sight. When two nations are at variance, the citizen of each pays little regard to the sentiments which foreign nations may entertain concerning his conduct. His whole ambition is to obtain the approbation of his own fellow-citizens; and as they are all animated by the same hostile passions which animate himself, he can never please them so much as by enraging and offending their enemies. The partial spectator is at hand: the impartial one at a great distance. In war and negociation, therefore, the laws of justice are very seldom observed. Truth and fair dealing are almost totally disregarded. Treaties are violated; and the violation, if some advantage is gained by it, sheds scarce any dishonor upon the violator. The ambassador who dupes the minister of a

foreign nation, is admired and applauded. The just man who disdains either to take or to give any advantage, but who would think it less dishonorable to give than to take one; the man who, in all private transactions, would be the most beloved and the most esteemed; in those public transactions is regarded as a fool and an idiot, who does not understand his business; and he incurs always the contempt, and sometimes even the detestation of his fellow-citizens. In war, not only what are called the laws of nations, are frequently violated, without bringing (among his own fellow-citizens, whose judgments he only regards) any considerable dishonor upon the violator; but those laws themselves are, the greater part of them, laid down with very little regard to the plainest and most obvious rules of justice. That the innocent, though they may have some connexion or dependency upon the guilty (which, perhaps, they themselves cannot help), should not, upon that account, suffer or be punished for the guilty, is one of the plainest and most obvious rules of justice. In the most unjust war, however, it is commonly the sovereign or the rulers only who are guilty. The subjects are almost always perfectly innocent. Whenever it suits the conveniency of a public enemy, however, the goods of the peaceable citizens are seized both at land and at sea; their lands are laid waste, their houses are burnt and they themselves, if they presume to make any resistance, are murdered or led into captivity; and all this

in the most perfect conformity to what are called the laws of nations.

The animosity of hostile factions, whether civil or ecclesiastical, is often still more furious than that of hostile nations; and their conduct towards one another is often still more atrocious. What may be called the laws of faction have often been laid down by grave authors with still less regard to the rules of justice than what are called the laws of nations. The most ferocious patriot never stated it as a serious question, Whether faith ought to be kept with public enemies? — Whether faith ought to be kept with rebels? Whether faith ought to be kept with heretics? are questions which have been often furiously agitated by celebrated doctors both civil and ecclesiastical. It is needless to observe, I presume, that both rebels and heretics are those unlucky persons, who, when things have come to a certain degree of violence, have the misfortune to be of the weaker party. In a nation distracted by faction, there are, no doubt, always a few, though commonly but a very few, who preserve their judgment untainted by the general contagion. They seldom amount to more than, here and there, a solitary individual, without any influence, excluded, by his own candor, from the confidence of either party, and who, though he may be one of the wisest, is necessarily, upon that very account, one of the most insignificant men in the society. All such people are held in contempt and derision, frequently in detestation, by the furious zealots of both parties. A true party-man
hates

hates and despises candor; and, in reality, there is no vice which could so effectually disqualify him for the trade of a party-man as that single virtue. The real, revered, and impartial spectator, therefore, is, upon no occasion, at a greater distance than amidst the violence and rage of contending parties. To them, it may be said, that such a spectator scarce exists any where in the universe. Even to the great Judge of the universe, they impute all their own prejudices, and often view that Divine Being as animated by all their own vindictive and implacable passions. Of all the corrupters of moral sentiments, therefore, faction and fanaticism have always been by far the greatest.

Concerning the subject of self-command, I shall only observe further, that our admiration for the man who, under the heaviest and most unexpected misfortunes, continues to behave with fortitude and firmness, always supposes that his sensibility to those misfortunes is very great, and such as it requires a very great effort to conquer or command. The man who was altogether insensible to bodily pain, could deserve no applause from enduring the torture with the most perfect patience and equanimity. The man who had been created without the natural fear of death, could claim no merit from preserving his coolness and presence of mind in the midst of the most dreadful dangers. It is one of the extravagancies of Seneca, that the Stoical wise man was, in this respect, superior even to a God; that the security of the God was altogether the benefit of nature, which had

exempted him from suffering; but that the security of the wife man was his own benefit, and derived altogether from himself and from his own exertions.

The sensibility of some men, however, to some of the objects which immediately affect themselves, is sometimes so strong as to render all self-command impossible. No sense of honor can control the fears of the man who is weak enough to faint, or to fall into convulsions, upon the approach of danger. Whether such weakness of nerves, as it has been called, may not, by gradual exercise and proper discipline, admit of some cure, may, perhaps, be doubtful. It seems certain that it ought never to be trusted or employed.

C H A P. IV.

Of the Nature of Self-deceit, and of the Origin and Use of general Rules.

IN order to pervert the rectitude of our own judgments concerning the propriety of our own conduct, it is not always necessary that the real and impartial spectator should be at a great distance. When he is at hand, when he is present, the violence and injustice of our own selfish passions are sometimes sufficient to induce the man within the breast to make a report very different from what the real circumstances of the case are capable of authorizing.

There are two different occasions upon which we examine our own conduct, and endeavour to view it in the light in which the impartial spectator would view it: first, when we are about to act; and secondly, after we have acted. Our views are apt to be very partial in both cases; but they are apt to be most partial when it is of most importance that they should be otherwise.

When we are about to act, the eagerness of passion will seldom allow us to consider what we are doing, with the candor of an indifferent person. The violent emotions which at that time agitate us, discolor our views of things, even when we are endeavouring to place ourselves in the situation of another, and to regard the objects that interest us in the light in which they will naturally appear to him. The fury of our own passions constantly calls us back to our own place, where every thing appears magnified and misrepresented by self-love. Of the manner in which those objects would appear to another, of the view which he would take of them, we can obtain, if I may say so, but instantaneous glimpses, which vanish in a moment, and which, even while they last, are not altogether just. We cannot even for that moment divest ourselves entirely of the heat and keenness with which our peculiar situation inspires us, nor consider what we are about to do with the complete impartiality of an equitable judge. The passions, upon this account, as father Malebranche says, all justify themselves, and seem reasonable and proportioned to their objects, as long as we continue to feel them.

When the action is over, indeed, and the passions which prompted it have subsided, we can enter more coolly into the sentiments of the indifferent spectator. What before interested us is now become almost as indifferent to us as it always was to him, and we can now examine our own conduct with his candor and impartiality. The man of to-day is no longer agitated by the same passions which distracted the man of yesterday: and when the paroxysm of emotion, in the same manner as when the paroxysm of distress, is fairly over, we can identify ourselves, as it were, with the ideal man within the breast, and, in our own character, view, as in the one case, our own situation, so in the other, our own conduct, with the severe eyes of the most impartial spectator. But our judgments now are often of little importance in comparison of what they were before; and can frequently produce nothing but vain regret and unavailing repentance; without always securing us from the like errors in time to come. It is seldom, however, that they are quite candid even in this case. The opinion which we entertain of our own character depends entirely on our judgment concerning our past conduct. It is so disagreeable to think ill of ourselves, that we often purposely turn away our view from those circumstances which might render that judgment unfavorable. He is a bold surgeon, they say, whose hand does not tremble when he performs an operation upon his own person; and he is often equally bold who does not hesitate to pull off the mysterious veil of self-delusion,

which covers from his view the deformities of his own conduct. Rather than see our own behaviour under so disagreeable an aspect, we too often, foolishly and weakly, endeavour to exasperate anew those unjust passions which had formerly misled us; we endeavour by artifice to awaken our old hatreds, and irritate afresh our almost forgotten resentments: we even exert ourselves for this miserable purpose, and thus persevere in injustice, merely because we once were unjust, and because we are ashamed and afraid to see that we were so.

So partial are the views of mankind with regard to the propriety of their own conduct, both at the time of action and after it; and so difficult is it for them to view it in the light in which any indifferent spectator would consider it. But if it was by a peculiar faculty, such as the moral sense is supposed to be, that they judged of their own conduct, if they were endued with a particular power of perception, which distinguished the beauty or deformity of passions and affections; as their own passions would be more immediately exposed to the view of this faculty, it would judge with more accuracy concerning them, than concerning those of other men, of which it had only a more distant prospect.

This self-deceit, this fatal weakness of mankind, is the source of half the disorders of human life. If we saw ourselves in the light in which others see us; or in which they would see us if they knew all, a reformation, would generally be unavoidable. We could not otherwise endure the sight.

Nature, however, has not left this weakness, which is of so much importance, altogether without a remedy; nor has she abandoned us entirely to the delusions of self-love. Our continual observations upon the conduct of others, insensibly lead us to form to ourselves certain general rules concerning what is fit and proper either to be done or to be avoided. Some of their actions shock all our natural sentiments. We hear every body about us express the like detestation against them. This still further confirms, and even exasperates our natural sense of their deformity. It satisfies us that we view them in the proper light, when we see other people view them in the same light. We resolve never to be guilty of the like, nor ever, upon any account, to render ourselves in this manner the objects of universal disapprobation. We thus naturally lay down to ourselves a general rule, that all such actions are to be avoided, as tending to render us odious, contemptible, or punishable, the objects of all those sentiments for which we have the greatest dread and aversion. Other actions, on the contrary, call forth our approbation, and we hear every body around us express the same favorable opinion concerning them. Every body is eager to honor and reward them. They excite all those sentiments for which we have by nature the strongest desire; the love, the gratitude, the admiration of mankind. We become ambitious of performing the like; and thus naturally lay down to ourselves a rule of another kind, that every opportunity of acting in this manner is carefully to be sought after.

It is thus that the general rules of morality are formed. They are ultimately founded upon experience of what, in particular instances, our moral faculties, our natural sense of merit and propriety, approve, or disapprove of. We do not originally approve or condemn particular actions; because, upon examination, they appear to be agreeable or inconsistent with a certain general rule. The general rule, on the contrary, is formed, by finding from experience, that all actions of a certain kind, or circumstanced in a certain manner, are approved or disapproved of. To the man who first saw an inhuman murder, committed from avarice, envy, or unjust resentment, and upon one too, that loved and trusted the murderer, who beheld the last agonies of the dying person, who heard him, with his expiring breath, complain more of the perfidy and ingratitude of his false friend, than of the violence which had been done to him, there could be no occasion, in order to conceive how horrible such an action was, that he should reflect, that one of the most sacred rules of conduct was what prohibited the taking away the life of an innocent person, that this was a plain violation of that rule, and consequently a very blamable action. His detestation of this crime, it is evident, would arise instantaneously and antecedent to his having formed to himself any such general rule. The general rule, on the contrary, which, he might afterwards form, would be founded upon the detestation which he felt necessarily arise in his own breast, at the thought of this, and every other particular action of the same kind.

When we read in history or romance, the account of actions either of generosity or of baseness, the admiration which we conceive for the one, and the contempt which we feel for the other, neither of them arise from reflecting that there are certain general rules which declare all actions of the one kind admirable, and all actions of the other contemptible. Those general rules, on the contrary, are all formed from the experience we have had of the effects which actions of all different kinds naturally produce upon us.

An amiable action, a respectable action, a horrid action, are all of them actions which naturally excite for the person who performs them, the love, the respect, or the horror of the spectator. The general rules which determine what actions are, and what are not, the objects of each of those sentiments, can be formed no other way than by observing what actions actually and in fact excite them.

When these general rules, indeed, have been formed, when they are universally acknowledged and established, by the concurring sentiments of mankind, we frequently appeal to them as to the standards of judgment, in debating concerning the degree of praise or blame that is due to certain actions of a complicated and dubious nature. They are upon these occasions commonly cited as the ultimate foundations of what is just and unjust in human conduct; and this circumstance seems to have misled several very eminent authors to draw up their systems in such a manner, as if they had supposed that the original judgments

of mankind with regard to right and wrong, were formed like the decisions of a court of judicatory, by considering first the general rule, and then, secondly, whether the particular action under consideration fell properly within its comprehension.

Those general rules of conduct, when they have been fixed in our mind by habitual reflection, are of great use in correcting the misrepresentations of self-love concerning what is fit and proper to be done in our particular situation. The man of furious resentment, if he was to listen to the dictates of that passion, would perhaps regard the death of his enemy, as but a small compensation for the wrong, he imagines, he has received; which, however, may be no more than a very slight provocation. But his observations upon the conduct of others, have taught him how horrible all such sanguinary revenges appear. Unless his education has been very singular, he has laid it down to himself as an inviolable rule, to abstain from them upon all occasions. This rule preserves its authority with him, and renders him incapable of being guilty of such a violence. Yet the fury of his own temper may be such, that had this been the first time in which he considered such an action, he would undoubtedly have determined it to be quite just and proper, and what every impartial spectator would approve of. But that reverence for the rule which past experience has impressed upon him, checks the impetuosity of his passion, and helps him to correct the too partial views which self-love might otherwise

suggest, of what was proper to be done in his situation. If he should allow himself to be so far transported by passion as to violate this rule, yet, even in this case, he cannot throw off altogether the awe and respect with which he has been accustomed to regard it. At the very time of acting, at the moment in which passion mounts the highest, he hesitates and trembles at the thought of what he is about to do: he is secretly conscious to himself that he is breaking through those measures of conduct which, in all his cool hours, he had resolved never to infringe, which he had never seen infringed by others without the highest disapprobation, and of which the infringement, his own mind forebodes, must soon render him the object of the same disagreeable sentiments. Before he can take the last fatal resolution, he is tormented with all the agonies of doubt and uncertainty; he is terrified at the thought of violating so sacred a rule, and at the same time is urged and goaded on by the fury of his desires to violate it. He changes his purpose every moment; sometimes he resolves to adhere to his principle, and not indulge a passion which may corrupt the remaining part of his life with the horrors of shame and repentance; and a momentary calm takes possession of his breast, from the prospect of that security and tranquillity which he will enjoy when he thus determines not to expose himself to the hazard of a contrary conduct. But immediately the passion rouses anew, and with fresh fury drives him on to commit what he had the instant before resolved to

abstain from. Wearied and distracted with those irresolutions, he at length, from a sort of despair, makes the last fatal and irrecoverable step; but with that terror and amazement with which one flying from an enemy, throws himself over a precipice, where he is sure of meeting with more certain destruction than from any thing that pursues him from behind. Such are his sentiments even at the time of acting; though he is then, no doubt, less sensible of the impropriety of his own conduct than afterwards, when his passion being gratified and palled, he begins to view what he has done in the light in which others are apt to view it; and actually feels, what he had only foreseen very imperfectly before, the stings of remorse and repentance begin to agitate and torment him.

C H A P. V.

Of the influence and authority of the general Rules of Morality, and that they are justly regarded as the Laws of the Deity.

THE regard to those general rules of conduct, is what is properly called a sense of duty, a principle of the greatest consequence in human life, and the only principle by which the bulk of mankind are capable of directing their actions. Many men behave very decently, and through the whole of their lives avoid any considerable degree of blame, who yet, perhaps, never felt the sentiment upon the propriety of which

we found our approbation of their conduct, but acted merely from a regard to what they saw were the established rules of behaviour. The man who has received great benefits from another person, may, by the natural coldness of his temper, feel but a very small degree of the sentiment of gratitude. If he has been virtuously educated, however, he will often have been made to observe how odious those actions appear which denote a want of this sentiment, and how amiable the contrary. Though his heart therefore is not warmed with any grateful affection, he will strive to act as if it was, and will endeavour to pay all those regards and attentions to his patron which the liveliest gratitude could suggest. He will visit him regularly; he will behave to him respectfully; he will never talk of him but with expressions of the highest esteem, and of the many obligations which he owes to him. And what is more, he will carefully embrace every opportunity of making a proper return for past services. He may do all this too without any hypocrisy or blamable dissimulation, without any selfish intention of obtaining new favors, and without any design of imposing either upon his benefactor or the public. The motive of his actions may be no other than a reverence for the established rule of duty, a serious and earnest desire of acting, in every respect, according to the law of gratitude. A wife, in the same manner, may sometimes not feel that tender regard for her husband which is suitable to the relation that subsists between them. If she has been virtuously educated, however, she will

endeavour to act as if she felt it, to be careful, officious, faithful, and sincere; and to be deficient in none of those attentions which the sentiment of conjugal affection could have prompted her to perform. Such a friend, and such a wife, are neither of them, undoubtedly, the very best of their kinds; and though both of them may have the most serious and earnest desire to fulfil every part of their duty, yet they will fail in many nice and delicate regards, they will miss many opportunities of obliging, which they could never have overlooked if they had possessed the sentiment that is proper to their situation. Though not the very first of their kinds, however, they are perhaps the second; and if the regard to the general rules of conduct has been very strongly impressed upon them, neither of them will fail in any very essential part of their duty. None but those of the happiest mould are capable of suiting, with exact justness, their sentiments and behaviour to the smallest difference of situation, and of acting upon all occasions with the most delicate and accurate propriety. The coarse clay of which the bulk of mankind are formed, cannot be wrought up to such perfection. There is scarce any man, however, who by discipline, education, and example, may not be so impressed with a regard to general rules, as to act upon almost every occasion with tolerable decency, and through the whole of his life to avoid any considerable degree of blame.

Without this sacred regard to general rules, there is no man whose conduct can be much depended upon. It is this which constitutes the

most essential difference between a man of principle and honor and a worthless fellow. The one adheres, on all occasions, steadily and resolutely to his maxims, and preserves through the whole of his life one even tenor of conduct. The other, acts variously and accidentally, as humor, inclination, or interest chance to be uppermost. Nay, such are the inequalities of humor to which all men are subject, that without this principle, the man who, in all his cool hours, had the most delicate sensibility to the propriety of conduct, might often be led to act absurdly upon the most frivolous occasions, and when it was scarce possible to assign any serious motive for his behaving in this manner. Your friend makes you a visit when you happen to be in a humor which makes it disagreeable to receive him: in your present mood his civility is very apt to appear an impertinent intrusion; and if you were to give way to the views of things which at this time occur, though civil in your temper, you would behave to him with coldness and contempt. What renders you incapable of such a rudeness, is nothing but a regard to the general rules of civility and hospitality, which prohibit it. That habitual reverence which your former experience has taught you for these, enables you to act, upon all such occasions, with nearly, equal propriety, and hinders those inequalities of temper, to which all men are subject, from influencing your conduct in any very sensible degree. But if without regard to these general rules, even the duties of politeness, which are

so easily observed, and which one can scarce have any serious motive to violate, would yet be so frequently violated, what would become of the duties of justice, of truth, of chastity, of fidelity, which it is often so difficult to observe, and which there may be so many strong motives to violate? But upon the tolerable observance of these duties, depends the very existence of human society, which would crumble into nothing if mankind were not generally impressed with a reverence for those important rules of conduct.

This reverence is still further enhanced by an opinion which is first impressed by nature, and afterwards confirmed by reasoning and philosophy, that those important rules of morality are the commands and laws of the Deity, who will finally reward the obedient, and punish the transgressors of their duty.

This opinion or apprehension, I say, seems first to be impressed by nature. Men are naturally led to ascribe to these mysterious beings, whatever they are, which happen, in any country, to be the objects of religious fear, all their own sentiments and passions. They have no other, they can conceive no other to ascribe to them. Those unknown intelligences which they imagine but see not, must necessarily be formed with some sort of resemblance to those intelligences of which they have experience. During the ignorance and darkness of pagan superstition, mankind seem to have formed the ideas of their divinities with so little delicacy, that they ascribed to them,

indiscriminately, all the passions of human nature; those not excepted which do the least honor to our species, such as lust; hunger; avarice; envy; revenge. They could not fail, therefore, to ascribe to those beings, for the excellence of whose nature they still conceived the highest admiration, those sentiments and qualities which are the great ornaments of humanity, and which seem to raise it to a resemblance of divine perfection, the love of virtue and beneficence, and the abhorrence of vice and injustice. The man who was injured, called upon Jupiter to be witness of the wrong that was done to him, and could not doubt, but that divine being would behold it with the same indignation which would animate the meanest of mankind; who looked on when injustice was committed. The man who did the injury, felt himself to be the proper object of the detestation and resentment of mankind; and his natural fears led him to impute the same sentiments to those awful beings, whose presence he could not avoid, and whose power he could not resist. These natural hopes and fears, and suspicions, were propagated by sympathy, and confirmed by education; and the gods were universally represented and believed to be the rewarders of humanity and mercy, and the avengers of perfidy and injustice. And thus religion, even in its rudest form, gave a sanction to the rules of morality, long before the age of artificial reasoning and philosophy. That the terrors of religion should thus enforce the natural sense of duty, was of too much

much importance to the happiness of mankind, for nature to leave it dependent upon the slowness and uncertainty of philosophical researches.

These researches, however, when they came to take place, confirmed those original anticipations of nature. Upon whatever we suppose that our moral faculties are founded, whether upon a certain modification of reason, upon an original instinct, called a moral sense, or upon some other principle of our nature, it cannot be doubted, that they were given us for the direction of our conduct in this life. They carry along with them the most evident badges of this authority, which denote that they were set up within us to be the supreme arbiters of all our actions, to superintend all our senses, passions, and appetites, and to judge how far each of them was either to be indulged or restrained. Our moral faculties are by no means, as some have pretended, upon a level in this respect with the other faculties and appetites of our nature, endowed with no more right to restrain these last, than these last are to restrain them. No other faculty or principle of action judges of any other. Love does not judge of resentment, nor resentment of love. Those two passions may be opposite to one another, but cannot, with any propriety, be said to approve or disapprove of one another. But it is the peculiar office of those faculties now under our consideration to judge, to bestow censure or applause upon all the other principles of our nature. They may be considered as a sort of senses of which those

principles are the objects. Every sense is supreme over its own objects. There is no appeal from the eye with regard to the beauty of colors, nor from the ear with regard to the harmony of sounds, nor from the taste with regard to the agreeableness of flavors. Each of those senses judges in the last resort of its own objects. Whatever gratifies the taste is sweet, whatever pleases the eye is beautiful, whatever soothes the ear is harmonious. The very essence of each of those qualities consists in its being fitted to please the sense to which it is addressed. It belongs to our moral faculties, in the same manner to determine when the ear ought to be soothed, when the eye ought to be indulged, when the taste ought to be gratified, when and how far every other principle of our nature ought either to be indulged or restrained. What is agreeable to our moral faculties, is fit, and right, and proper to be done; the contrary wrong, unfit, and improper. The sentiments which they approve of, are graceful and becoming: the contrary, ungraceful and unbecoming. The very words, right, wrong, fit, improper, graceful, unbecoming, mean only what pleases or displeases those faculties.

Since these, therefore, were plainly intended to be the governing principles of human nature, the rules which they prescribe are to be regarded as the commands and laws of the Deity, promulgated by those vicegerents which he has thus set up within us. All general rules are commonly denominated laws: thus the general

rules which bodies observe in the communication of motion, are called the laws of motion. But those general rules which our moral faculties observe in approving or condemning whatever sentiment or action is subjected to their examination, may much more justly be denominated such. They have a much greater resemblance to what are properly called laws, those general rules which the sovereign lays down to direct the conduct of his subjects. Like them they are rules to direct the free actions of men: they are prescribed most surely by a lawful superior, and are attended too with the sanction of rewards and punishments. Those vicegerents of God within us, never fail to punish the violation of them, by the torments of inward shame, and self-condemnation; and on the contrary, always reward obedience with tranquillity of mind, with contentment, and self-satisfaction.

There are innumerable other considerations which serve to confirm the same conclusion. The happiness of mankind, as well as of all other rational creatures, seems to have been the original purpose intended by the Author of nature, when he brought them into existence. No other end seems worthy of that supreme wisdom and divine benignity which we necessarily ascribe to him; and this opinion, which we are led to by the abstract consideration of his infinite perfections, is still more confirmed by the examination of the works of nature, which seem all intended to promote happiness, and to guard against misery. But by acting according to the dictates

of our moral faculties, we necessarily pursue the most effectual means for promoting the happiness of mankind, and may therefore be said, in some sense, to co-operate with the Deity, and to advance as far as in our power the plan of Providence. By acting otherways, on the contrary, we seem to obstruct, in some measure, the scheme which the Author of nature has established for the happiness and perfection of the world, and to declare ourselves, if I may say so, in some measure the enemies of God. Hence we are naturally encouraged to hope for his extraordinary favor and reward in the one case, and to dread his vengeance and punishment in the other.

There are besides many other reasons, and many other natural principles, which all tend to confirm and inculcate the same salutary doctrine. If we consider the general rules by which external prosperity and adversity are commonly distributed in this life, we shall find, that notwithstanding the disorder in which all things appear to be in this world, yet even here every virtue naturally meets with its proper reward, with the recompence which is most fit to encourage and promote it; and this too so surely, that it requires a very extraordinary concurrence of circumstances entirely to disappoint it. What is the reward most proper for encouraging industry, prudence, and circumspection? Success in every sort of business. And is it possible that in the whole of life these virtues should fail of attaining it? Wealth and external honors are their proper recompence, and the

recompence which they can seldom fail of acquiring. What reward is most proper for promoting the practice of truth, justice, and humanity? The confidence, the esteem, and love of those we live with. Humanity does not desire to be great, but to be beloved. It is not in being rich that truth and justice would rejoice, but in being trusted and believed, recompences which those virtues must almost always acquire. By some very extraordinary and unlucky circumstance, a good man may come to be suspected of a crime of which he was altogether incapable, and upon that account be most unjustly exposed for the remaining part of his life to the horror and aversion of mankind. By an accident of this kind he may be said to lose his all, notwithstanding his integrity and justice; in the same manner as a cautious man, notwithstanding his utmost circumspection, may be ruined by an earthquake or an inundation. Accidents of the first kind, however, are perhaps still more rare, and still more contrary to the common course of things than those of the second; and it still remains true, that the practice of truth, justice, and humanity is a certain and almost infallible method of acquiring what those virtues chiefly aim at, the confidence and love of those we live with. A person may be very easily misrepresented with regard to a particular action; but it is scarce possible that he should be so with regard to the general tenor of his conduct. An innocent man may be believed to have done wrong: this, however, will rarely

happen. On the contrary, the established opinion of the innocence of his manners, will often lead us to absolve him where he has really been in the fault, notwithstanding very strong presumptions. A knave, in the same manner, may escape censure, or even meet with applause, for a particular knavery, in which his conduct is not understood. But no man was ever habitually such, without being almost universally known to be so, and without being even frequently suspected of guilt, when he was in reality perfectly innocent. And so far as vice and virtue can be either punished or rewarded by the sentiments and opinions of mankind, they both, according to the common course of things, meet even here with something more than exact and impartial justice.

But though the general rules by which prosperity and adversity are commonly distributed, when considered in this cool and philosophical light, appear, to be perfectly suited to the situation of mankind in this life, yet they are by no means suited to some of our natural sentiments. Our natural love and admiration for some virtues is such, that we should wish to bestow on them all sorts of honors and rewards, even those which we must acknowledge to be the proper recompences of other qualities, with which those virtues are not always accompanied. Our detestation, on the contrary, for some vices is such, that we should desire to heap upon them every sort of disgrace and disaster, those not excepted which are the natural consequences of very different qualities.

Magnanimity, generosity, and justice, command so high a degree of admiration, that we desire to see them crowned with wealth, and power, and honors of every kind, the natural consequences of prudence, industry, and application; qualities with which those virtues are not inseparably connected. Fraud, falsehood, brutality, and violence, on the other hand, excite in every human breast such scorn and abhorrence, that our indignation rouses to see them possess those advantages which they may in some sense be said to have merited, by the diligence and industry with which they are sometimes attended. The industrious knave cultivates the soil; the indolent good man leaves it uncultivated. Who ought to reap the harvest? Who starve, and who live in plenty? The natural course of things decides it in favor of the knave: the natural sentiments of mankind in favor of the man of virtue. Man judges, that the good qualities of the one are greatly over-recompensed by those advantages which they tend to procure him, and that, the omissions of the other are by far too severely punished by the distress which they naturally bring upon him; and human laws, the consequences of human sentiments, forfeit the life and the estate of the industrious and cautious traitor, and reward, by extraordinary recompences, the fidelity and public spirit of the improvident and careless good citizen. Thus man is by Nature directed to correct, in some measure, that distribution of things which she herself would otherwise have made. The rules which for this purpose she

prompts him to follow, are different from those which she herself observes. She bestows upon every virtue, and upon every vice, that precise reward or punishment which is best fitted to encourage the one, or to restrain the other. She is directed by this sole consideration, and pays little regard to the different degrees of merit and demerit, which they may seem to possess in the sentiments and passions of man. Man, on the contrary, pays regard to this only, and would endeavour to render the state of every virtue precisely proportioned to that degree of love and esteem, and of every vice to that degree of contempt and abhorrence, which he himself conceives for it. The rules which she follows are fit for her, those which he follows for him: but both are calculated to promote the same great end, the order of the world, and the perfection and happiness of human nature.

But though man is thus employed to alter that distribution of things which natural events would make, if left to themselves; though, like the gods of the poets, he is perpetually interposing, by extraordinary means, in favor of virtue, and in opposition to vice, and, like them, endeavours to turn away the arrow that is aimed at the head of the righteous, but to accelerate the sword of destruction that is lifted up against the wicked; yet he is by no means able to render the fortune of either quite suitable to his own sentiments and wishes. The natural course of things cannot be

entirely controlled by the impotent endeavours of man : the current is too rapid and too strong for him to stop it; and though the rules which direct it appear to have been established for the wisest and best purposes , they sometimes produce effects which shock all his natural sentiments. That a great combination of men should prevail over a small one ; that those who engage in an enterprise with forethought and all necessary preparation, should prevail over such as oppose them without any ; and that every end should be acquired by those means only which Nature has established for acquiring it, seems to be a rule not only necessary and unavoidable in itself, but even useful and proper for rousing the industry and attention of mankind. Yet, when, in consequence of this rule, violence and artifice prevail over sincerity and justice, what indignation does it not excite in the breast of every human spectator ? What sorrow and compassion for the sufferings of the innocent, and what furious resentment against the success of the oppressor ? We are equally grieved and enraged at the wrong that is done, but often find it altogether out of our power to redress it. When we thus despair of finding any force upon earth which can check the triumph of injustice, we naturally appeal to heaven, and hope, that the great Author of our nature will himself execute hereafter, what all the principles which he has given us for the direction of our conduct, prompt us to attempt even here; that he will complete the plan which he himself has thus taught us to begin; and will,

in a life to come, render to every one according to the works which he has performed in this world. And thus we are led to the belief of a future state, not only by the weakneses, by the hopes and fears of human nature, but by the noblest and best principles which belong to it, by the love of virtue, and by the abhorrence of vice and injustice.

“ Does it suit the greatness of God,” says the eloquent and philosophical bishop of Clermont, with that passionate and exaggerating force of imagination, which seems sometimes to exceed the bounds of decorum; “ does it suit the greatness
“ of God, to leave the world which he has created
“ in so universal a disorder? To see the wicked
“ prevail almost always over the just; the innocent dethroned by the usurper; the father
“ become the victim of the ambition of an unnatural son; the husband expiring under the stroke
“ of a barbarous and faithless wife? From the
“ height of his greatness ought God do behold those
“ melancholy events as a fantastical amusement,
“ without taking any share in them? Because he
“ is great, should he be weak, or unjust, or barbarous? Because men are little, ought they to be
“ dissolute without punishment, or virtuous
“ without reward; O God! if this is the character
“ of your Supreme Being; if it is you whom
“ we adore under such dreadful ideas; I can
“ no longer acknowledge you for my father,
“ for my protector, for the comforter of my
“ sorrow, the support of my weakness, the

“rewarder of my fidelity. You would then be no
“more than an indolent and fantastical tyrant,
“who sacrifices mankind to his insolent vanity,
“and who has brought them out of nothing,
“only to make them serve for the sport of his
“leisure and of his caprice.”

When the general rules which determine the merit and demerit of actions, come thus to be regarded as the laws of an All-powerful Being, who watches over our conduct, and who, in a life to come, will reward the observance, and punish the breach of them; they necessarily acquire a new sacredness from this consideration. That our regard to the will of the Deity ought to be the supreme rule of our conduct, can be doubted of by nobody who believes his existence. The very thought of disobedience appears to involve in it the most shocking impropriety. How vain, how absurd would it be for man, either to oppose or to neglect the commands that were laid upon him by Infinite Wisdom, and Infinite Power! How unnatural, how impiously ungrateful not to reverence the precepts that were prescribed to him by the infinite goodness of his Creator; even though no punishment was to follow their violation. The sense of propriety too is here well supported by the strongest motives of self-interest. The idea that, however we may escape the observation of man, or be placed above the reach of human punishment, yet we are always acting under the eye, and exposed to the punishment of God, the great avenger of injustice, is a motive capable of restraining the most headstrong passions,

with those at least who, by constant reflection have rendered it familiar to them.

It is in this manner that religion enforces the natural sense of duty: and hence it is, that mankind are generally disposed to place great confidence in the probity of those who seem deeply impressed with religious sentiments. Such persons, they imagine, act under an additional tie, besides those which regulate the conduct of other men. The regard to the propriety of action, as well as to reputation, the regard to the applause of his own breast, as well as to that of others, are motives which they suppose have the same influence over the religious man, as over the man of the world. But the former lies under another restraint, and never acts deliberately but as in the presence of that Great Superior who is finally to recompense him according to his deeds. A greater trust is reposed, upon this account, in the regularity and exactness of his conduct. And wherever the natural principles of religion are not corrupted by the factious and party-zeal of some worthless cabal; wherever the first duty which it requires, is to fulfil all the obligations of morality; wherever men are not taught to regard frivolous observances, as more immediate duties of religion, than acts of justice and beneficence; and to imagine, that by sacrifices, and ceremonies, and vain supplications, they can bargain with the Deity for fraud, and perfidy, and violence, the world undoubtedly judges right in this respect, and justly places a double confidence in the rectitude of the religious man's behaviour.

C H A P. VI.

In what cases the Sense of Duty ought to be the sole principle of our conduct; and in what cases it ought to concur with other motives.

RELIGION affords such strong motives to the practice of virtue, and guards us by such powerful restraints from the temptations of vice, that many have been led to suppose, that religious principles were the sole laudable motives of action. We ought neither, they said, to reward from gratitude, nor punish from resentment; we ought neither to protect the helplessness of our children, nor afford support to the infirmities of our parents, from natural affection. All affections for particular objects, ought to be extinguished in our breast, and one great affection take the place of all others, the love of the Deity, the desire of rendering ourselves agreeable to him, and of directing our conduct, in every respect, according to his will. We ought not to be grateful from gratitude, we ought not to be charitable from humanity, we ought not to be public-spirited from the love of our country, nor generous and just from the love of mankind. The sole principle and motive of our conduct in the performance of all those different duties, ought to be a sense that God has commanded us to perform them. I shall not at present take time to examine this opinion

particularly; I shall only observe, that we should not have expected to have found it entertained by any sect, who professed themselves of a religion in which, as it is the first precept to love the Lord our God with all our heart, with all our soul, and with all our strength, so it is the second to love our neighbour as we love ourselves; and we love ourselves surely for our own sakes; and not merely because we are commanded to do so. That the sense of duty should be the sole principle of our conduct, is no where the precept of Christianity; but that it should be the ruling and the governing one, as philosophy, and as, indeed, common sense directs. It may be a question, however, in what cases our actions ought to arise chiefly from a sense of duty, or from a regard to general rules; and in what cases some other sentiment or affection ought to concur, and have a principal influence.

The decision of this question, which cannot, perhaps, be given with any very great accuracy, will depend upon two different circumstances; first, upon the natural agreeableness or deformity of the sentiment or affection which would prompt us to any action independent of all regard to general rules; and, secondly, upon the precision and exactness, or the looseness and inaccuracy, of the general rules themselves.

I. First, I say, it will depend upon the natural agreeableness or deformity of the affections itself, how far our actions ought to arise from it, or entirely proceed from a regard to the general rule.

All those graceful and admired actions, to which the benevolent affections would prompt us, ought to proceed as much from the passions themselves, as from any regard to the general rules of conduct. A benefactor thinks himself but ill requited, if the person upon whom he has bestowed his good offices, repays them merely from a cold sense of duty, and without any affection to his person. A husband is dissatisfied with the most obedient wife, when he imagines her conduct is animated by no other principle besides her regard to what the relation she stands in requires. Though a son should fail in none of the offices of filial duty, yet if he wants that affectionate reverence which it so well becomes him to feel, the parent may justly complain of his indifference. Nor could a son be quite satisfied with a parent who, though he performed all the duties of his situation, had nothing of that fatherly fondness which might have been expected from him. With regard to all such benevolent and social affections, it is agreeable to see the sense of duty employed rather to restrain than to enliven them, rather to hinder us from doing too much, than to prompt us to do what we ought. It gives us pleasure to see a father obliged to check his own fondness, a friend obliged to set bounds to his natural generosity, a person who has received a benefit, obliged to restrain the too sanguine gratitude of his own temper.

The contrary maxim takes place with regard to the malevolent and unsocial passions. We ought to reward from the gratitude and generosity of

our own hearts, without any reluctance, and without being obliged to reflect how great the propriety of rewarding : but we ought always to punish with reluctance, and more from a sense of the propriety of punishing, than from any savage disposition to revenge. Nothing is more graceful than the behaviour of the man who appears to resent the greatest injuries, more from a sense that they deserve, and are the proper objects of resentment, than from feeling himself the furies of that disagreeable passion ; who, like a judge, considers only the general rule, which determines what vengeance is due for each particular offence ; who, in executing that rule, feels less for what himself has suffered, than for what the offender is about to suffer ; who, though in wrath remembers mercy, and is disposed to interpret the rule in the most gentle and favorable manner, and to allow all the alleviations which the most candid humanity could, consistently with good sense, admit of.

As the selfish passions, according to what has formerly been observed, hold, in other respects, a sort of middle place, between the social and unsocial affections, so do they likewise in this. The pursuit of the objects of private interest, in all common, little, and ordinary cases, ought to flow rather from a regard to the general rules which prescribe such conduct, than from any passion for the objects themselves ; but upon more important and extraordinary occasions,

we

we should be awkward, insipid, and ungraceful, if the objects themselves did not appear to animate us with a considerable degree of passion. To be anxious, or to be laying a plot either to gain or to save a single shilling, would degrade the most vulgar tradesman in the opinion of all his neighbours. Let his circumstances be ever so mean, no attention to any such small matters, for the sake of the things themselves, must appear in his conduct. His situation may require the most severe economy and the most exact assiduity: but each particular exertion of that economy and assiduity must proceed, not so much from a regard for that particular saving or gain, as for the general rule which to him prescribes, with the utmost rigor, such a tenor of conduct. His parsimony to-day must not arise from a desire of the particular three-pence which he will save by it, nor his attendance in his shop from a passion for the particular ten-pence which he will acquire by it: both the one and the other ought to proceed solely from a regard to the general rule, which prescribes, with the most unrelenting severity, this plan of conduct to all persons in his way of life. In this consists the difference between the character of a miser and that of a person of exact economy and assiduity. The one is anxious about small matters for their own sake; the other attends to them only in consequence of the scheme of life which he has laid down to himself.

It is quite otherwise with regard to the more

extraordinary and important objects of self-interest. A person appears mean-spirited, who does not pursue these with some degree of earnestness for their own sake. We should despise a prince who was not anxious about conquering or defending a province. We should have little respect for a private gentleman who did not exert himself to gain an estate, or even a considerable office, when he could acquire them without either meanness or injustice. A member of parliament who shows no keenness about his own election, is abandoned by his friends, as altogether unworthy of their attachment. Even a tradesman is thought a poor-spirited fellow among his neighbours, who does not bestir himself to get what they call an extraordinary job, or some uncommon advantage. This spirit and keenness constitutes the difference between the man of enterprise and the man of dull regularity. Those great objects of self-interest, of which the loss or acquisition quite changes the rank of the person, are the objects of the passion properly called ambition; a passion, which when it keeps within the bounds of prudence and justice, is always admired in the world, and has even sometimes a certain irregular greatness, which dazzles the imagination, when it passes the limits of both these virtues, and is not only unjust but extravagant. Hence the general admiration for heroes and conquerors, and even for statesmen, whose projects have been very daring and extensive, though altogether devoid of justice; such as those of the Cardinals of Richlieu and

of Retz. The objects of avarice and ambition differ only in their greatness. A miser is as furious about a halfpenny, as a man of ambition about the conquest of a kingdom.

II. Secondly, I say, it will depend partly upon the precision and exactness, or the looseness and inaccuracy of the general rules themselves, how far our conduct ought to proceed entirely from a regard to them.

The general rules of almost all the virtues, the general rules which determine what are the offices of prudence, of charity, of generosity, of gratitude, of friendship, are in many respects loose and inaccurate, admit of many exceptions, and require so many modifications, that it is scarce possible to regulate our conduct entirely by a regard to them. The common proverbial maxims of prudence, being founded in universal experience, are perhaps the best general rules which can be given about it. To affect, however, a very strict and literal adherence to them would evidently be the most absurd and ridiculous pedantry. Of all the virtues I have just now mentioned, gratitude is that, perhaps, of which the rules are the most precise, and admit of the fewest exceptions. That as soon as we can we should make a return of equal, and if possible of superior value to the services we have received, would seem to be a pretty plain rule, and one which admitted of scarce any exceptions. Upon the most superficial examination, however, this rule will appear to be in the highest degree loose and inaccurate,

and to admit of ten thousand exceptions. If your benefactor attended you in your sickness, ought you to attend him in his? or can you fulfil the obligation of gratitude, by making a return of a different kind? If you ought to attend him, how long ought you to attend him? The same time which he attended you, or longer, and how much longer? If your friend lent you money in your distress, ought you to lend him money in his? How much ought you to lend him? When ought you to lend him? Now, or to-morrow, or next month? And for how long a time? It is evident, that no general rule can be laid down, by which a precise answer can, in all cases, be given to any of these questions. The difference between his character and yours, between his circumstances and yours, may be such, that you may be perfectly grateful, and justly refuse to lend him a halfpenny: and, on the contrary, you may be willing to lend, or even to give him ten times the sum which he lent you, and yet justly be accused of the blackest ingratitude, and of not having fulfilled the hundredth part of the obligation you lie under. As the duties of gratitude, however, are perhaps the most sacred of all those which the beneficent virtues prescribe to us, so the general rules which determine them are, as I said before, the most accurate. Those which ascertain the actions required by friendship, humanity, hospitality, generosity, are still more vague and indeterminate.

There is, however, one virtue of which the

general rules determine with the greatest exactness every external action which it requires. This virtue is justice. The rules of justice are accurate in the highest degree, and admit of no exceptions or modifications, but such as may be ascertained as accurately as the rules themselves, and which generally, indeed, flow from the very same principles with them. If I owe a man ten pounds, justice requires that I should precisely pay him ten pounds, either at the time agreed upon, or when he demands it. What I ought to perform, how much I ought to perform, when and where I ought to perform it, the whole nature and circumstances of the action prescribed, are all of them precisely fixt and determined. Though it may be awkward and pedantic, therefore, to affect too strict an adherence to the common rules of prudence or generosity, there is no pedantry in sticking fast by the rules of justice. On the contrary, the most sacred regard is due to them; and the actions which this virtue requires are never so properly performed, as when the chief motive for performing them is a reverential and religious regard to those general rules which require them. In the practice of the other virtues, our conduct should rather be directed by a certain idea of propriety, by a certain taste for a particular tenor of conduct, than by any regard to a precise maxim or rule; and we should consider the end and foundation of the rule, more than the rule itself. But it is otherwise with regard to justice: the man who in that refines the least, and adheres with the most

obstinate steadfastness to the general rules themselves, is the most commendable, and the most to be depended upon. Though the end of the rules of justice be, to hinder us from hurting our neighbour, it may frequently be a crime to violate them, though we could pretend, with some pretext of reason, that this particular violation could do no hurt. A man often becomes a villain the moment he begins, even in his own heart, to chicaner in this manner. The moment he thinks of departing from the most staunch and positive adherence to what those inviolable precepts prescribe to him, he is no longer to be trusted, and no man can say what degree of guilt he may not arrive at. The thief imagines he does no evil, when he steals from the rich, what he supposes they may easily want, and what possibly they may never even know has been stolen from them. The adulterer imagines he does no evil, when he corrupts the wife of his friend, provided he covers his intrigue from the suspicion of the husband, and does not disturb the peace of the family. When once we begin to give way to such refinements, there is no enormity so gross of which we may not be capable.

The rules of justice may be compared to the rules of grammar; the rules of the other virtues, to the rules which critics lay down for the attainment of what is sublime and elegant in composition. The one, are precise, accurate, and indispensable. The other, are loose, vague, and indeterminate, and present us rather with a gene-

ral idea of the perfection we ought to aim at, than afford us any certain and infallible directions for acquiring it. A man may learn to write grammatically by rule, with the most absolute infallibility; and so, perhaps, he may be taught to act justly. But there are no rules whose observance will infallibly lead us to the attainment of elegance or sublimity in writing; though there are some which may help us, in some measure, to correct and ascertain the vague ideas which we might otherwise have entertained of those perfections: and there are no rules by the knowledge of which we can infallibly be taught to act upon all occasions with prudence, with just magnanimity, or proper beneficence. Though there are some which may enable us to correct and ascertain, in several respects, the imperfect ideas which we might otherwise have entertained of those virtues.

It may sometimes happen, that with the most serious and earnest desire of acting so as to deserve approbation, we may mistake the proper rules of conduct, and thus be misled by that very principle which ought to direct us. It is in vain to expect, that in this case mankind should entirely approve of our behaviour. They cannot enter into that absurd idea of duty which influenced us, nor go along with any of the actions which follow from it. There is still, however, something respectable in the character and behaviour of one who is thus betrayed into vice, by a wrong sense of duty, or by what is called an erroneous conscience. How fatally

soever he may be misled by it, he is still, with the generous and humane, more the object of commiseration than of hatred or resentment. They lament the weakness of human nature, which exposes us to such unhappy delusions, even while we are most sincerely laboring after perfection, and endeavouring to act according to the best principle which can possibly direct us. False notions of religion are almost the only causes which can occasion any very gross perversion of our natural sentiments in this way; and that principle which gives the greatest authority to the rules of duty, is alone capable of distorting our ideas of them in any considerable degree. In all other cases common sense is sufficient to direct us, if not to the most exquisite propriety of conduct, yet to something which is not very far from it; and provided we are in earnest desirous to do well, our behaviour will always, upon the whole, be praiseworthy. That to obey the will of the Deity, is the first rule of duty, all men are agreed. But concerning the particular commandments which that will may impose upon us, they differ widely from one another. In this, therefore, the greatest mutual forbearance and toleration is due; and though the defence of society requires that crimes should be punished, from whatever motives they proceed, yet a good man will always punish them with reluctance, when they evidently proceed from false notions of religious duty. He will never feel against those who commit them that indignation which he feels against other criminals, but

will rather regret, and sometimes even admire their unfortunate firmness and magnanimity, at the very time that he punishes their crime. In the tragedy of Mahomet, one of the finest of Mr. Voltaire's, it is well represented, what ought to be our sentiments for crimes which proceed from such motives. In that tragedy, two young people of different sexes, of the most innocent and virtuous dispositions, and without any other weakness except what endears them the more to us, a mutual fondness for one another, are instigated by the strongest motives of a false religion, to commit a horrid murder; that shocks all the principles of human nature. A venerable old man, who had expressed the most tender affection for them both, for whom, notwithstanding he was the avowed enemy of their religion, they had both conceived the highest reverence and esteem, and who was in reality their father, though they did not know him to be such, is pointed out to them as a sacrifice which God had expressly required at their hands, and they are commanded to kill him. While they are about executing this crime, they are tortured with all the agonies which can arise from the struggle between the idea of the indispensableness of religious duty on the one side, and compassion, gratitude, reverence for the age, and love for the humanity and virtue of the person whom they are going to destroy, on the other. The representation of this exhibits one of the most interesting, and perhaps the most instructive spectacle

tacle that was ever introduced upon any theatre. The sense of duty, however, at last prevails over all the amiable weaknesses of human nature. They execute the crime imposed upon them; but immediately discover their error, and the fraud which had deceived them, and are distracted with horror, remorse, and resentment. Such as are our sentiments for the unhappy Seid and Palmira, such ought we to feel for every person who is in this manner misled by religion, when we are sure that it is really religion which misleads him, and not the pretence of it, which is made a cover to some of the worst of human passions.

As a person may act wrong by following a wrong sense of duty, so nature may sometimes prevail, and lead him to act right in opposition to it. We cannot in this case be displeased to see that motive prevail, which we think ought to prevail, though the person, himself is so weak as to think otherwise. As his conduct, however, is the effect of weakness, not principle, we are far from bestowing upon it any thing that approaches to complete approbation. A bigotted Roman Catholic, who, during the massacre of St. Bartholomew, had been so overcome by compassion, as to save some unhappy Protestants, whom he thought it his duty to destroy, [would not seem to be entitled to that high applause which we should have bestowed upon him had he exerted the same generosity with complete self-approbation. We might be pleased with the humanity of his temper; but we should still regard him with a sort of pity which is altogether inconsistent

with the admiration that is due to perfect virtue. It is the same case with all the other passions. We do not dislike to see them exert themselves properly even when a false notion of duty would direct the person to restrain them. A very devout Quaker, who upon being struck upon one cheek, instead of turning up the other, should so far forget his literal interpretation of our Saviour's precept, as to bestow some good discipline upon the brute that insulted him, would not be disagreeable to us. We should laugh and be diverted with his spirit, and rather like him the better for it. But we should by no means regard him with that respect and esteem which would seem due to one who, upon a like occasion, had acted properly from a just sense of what was proper to be done. No action can properly be called virtuous, which is not accompanied with the sentiment of self approbation.

THE
T H E O R Y
O F
MORAL SENTIMENTS.

P A R T IV.

Of the EFFECT of UTILITY upon the Sentiment
of Approbation.

Consisting of One Section.

C H A P. I.

*Of the beauty which the appearance of Utility bestows
upon all the productions of art, and of the extensive
influence of this species of Beauty.*

THAT utility is one of the principal sources of beauty has been observed by every body, who has considered with any attention what constitutes the nature of beauty. The conveniency of a house gives pleasure to the spectator as well as its regularity, and he is as much hurt when he observes the contrary defect, as when he sees the corres-

pendent windows of different forms, or the door not placed exactly in the middle of the building. That the fitness of any system or machine to produce the end for which it was intended, bestows a certain propriety and beauty upon the whole, and renders the very thought and contemplation of it agreeable, is so very obvious that nobody has overlooked it.

The cause too, why utility pleases, has of late been assigned by an ingenious and agreeable philosopher, who joins the greatest depth of thought to the greatest elegance of expression, and possesses the singular and happy talent of treating the abstrusest subjects not only with the most perfect perspicuity, but with the most lively eloquence. The utility of any object, according to him, pleases the master by perpetually suggesting to him the pleasure or conveniency which it is fitted to promote. Every time he looks at it, he is put in mind of this pleasure; and the object in this manner becomes a source of perpetual satisfaction and enjoyment. The spectator enters by sympathy into the sentiments of the master, and necessarily views the object under the same agreeable aspect. When we visit the palaces of the great, we cannot help conceiving the satisfaction we should enjoy if we ourselves were the masters, and were possessed of so much artful and ingeniously contrived accommodation. A similar account is given why the appearance of inconveniency should render any object disagreeable both to the owner and to the spectator.

But that this fitness, this happy contrivance of any production of art, should often be more valued, than the very end for which it was intended; and the exact adjustment of the means for attaining any conveniency or pleasure should frequently be more regarded, than that very conveniency or pleasure in the attainment of which their whole merit would seem to consist, has not, so far as I know, been yet taken notice of by any body. That this, however, is very frequently the case, may be observed in a thousand instances, both in the most frivolous and in the most important concerns of human life.

When a person comes into his chamber, and finds the chairs all standing in the middle of the room, he is angry with his servant, and rather than see them continue in that disorder, perhaps, takes the trouble himself to set them all in their places with their backs to the wall. The whole propriety of this new situation arises from its superior conveniency in leaving the floor free and disengaged. To attain this conveniency he voluntarily puts himself to more trouble than all he could have suffered from the want of it; since nothing was more easy, than to have set himself down upon one of them; which is probably what he does when his labor is over. What he wanted therefore, it seems, was not so much this conveniency, as that arrangement of things which promotes it. Yet it is this conveniency which ultimately recommends that arrangement, and bestows upon it the whole of its propriety and beauty.

A watch, in the same manner, that falls behind above two minutes in a day, is despised by one curious in watches. He sells it perhaps for a couple of guineas, and purchases another at fifty, which will not lose above a minute in a fortnight. The sole use of watches, however, is to tell us what o'clock it is, and to hinder us from breaking any engagement, or suffering any other inconveniency by our ignorance in that particular point. But the person so nice with regard to this machine, will not always be found either more scrupulously punctual than other men, or more anxiously concerned upon any other account, to know precisely what time of day it is. What interests him is not so much the attainment of this piece of knowledge, as the perfection of the machine which serves to attain it.

How many people ruin themselves by laying out money on trinkets of frivolous utility? What pleases these lovers of toys is not so much the utility, as the aptness of the machines which are fitted to promote it. All their pockets are stuffed with little conveniencies. They contrive new pockets, unknown in the clothes of other people, in order to carry a greater number. They walk about loaded with a multitude of baubles, in weight and sometimes in value not inferior to an ordinary Jew's-box, some of which may sometimes be of some little use, but all of which might at all times be very well spared, and of which the whole utility is certainly not worth the fatigue of bearing the burden.

Nor is it only with regard to such frivolous objects that our conduct is influenced by this principle; it is often the secret motive of the most serious and important pursuits of both private and public life.

The poor man's son, whom heaven in its anger has visited with ambition, when he begins to look around him, admires the condition of the rich. He finds the cottage of his father too small for his accommodation, and fancies he should be lodged more at his ease in a palace. He is displeased with being obliged to walk a-foot, or to endure the fatigue of riding on horseback. He sees his superiors carried about in machines, and imagines that in one of these he could travel with less inconveniency. He feels himself naturally indolent, and willing to serve himself with his own hands as little as possible; and judges, that a numerous retinue of servants would save him from a great deal of trouble. He thinks if he had attained all these, he would sit still contentedly, and be quiet, enjoying himself in the thought of the happiness and tranquillity of his situation. He is enchanted with the distant idea of this felicity. It appears in his fancy like the life of some superior rank of beings, and, in order to arrive at it, he devotes himself for ever to the pursuit of wealth and greatness. To obtain the conveniences which these afford, he submits in the first year, nay in the first month of his application, to more fatigue of body and more uneasiness of mind than he could have suffered through the whole of his life from
the

the want of them. He studies to distinguish himself in some laborious profession. With the most unrelenting industry he labors night and day to acquire talents superior to all his competitors. He endeavours next to bring those talents into public view, and with equal assiduity solicits every opportunity of employment. For this purpose he makes his court to all mankind; he serves those whom he hates, and is obsequious to those whom he despises. Through the whole of his life he pursues the idea of a certain artificial and elegant repose which he may never arrive at, for which he sacrifices a real tranquillity that is at all times in his power, and which, if in the extremity of old age he should at last attain to it, he will find to be in no respect preferable to that humble security and contentment which he had abandoned for it. It is then, in the last dregs of life, his body wasted with toil and diseases, his mind galled and ruffled by the memory of a thousand injuries and disappointments which he imagines he has met with from the injustice of his enemies, or from the perfidy and ingratitude of his friends, that he begins at last to find that wealth and greatness are mere trinkets of frivolous utility, no more adapted for procuring ease of body or tranquillity of mind than the tweezer-cases of the lover of toys; and like them too, more troublesome to the person who carries them about with him than all the advantages they can afford him are commodious. There is no other real difference between them, except that the conveniencies

of the one are somewhat more observable than those of the other. The palaces, the gardens, the equipage, the retinue of the great, are objects of which the obvious conveniency strikes every body. They do not require that their masters should point out to us wherein consists their utility. Of our own accord we readily enter into it, and by sympathy enjoy and thereby applaud the satisfaction which they are fitted to afford him. But the curiosity of a tooth-pick, of an ear-picker, of a machine for cutting the nails, or of any other trinket of the same kind, is not so obvious. Their conveniency may perhaps be equally great, but it is not so striking, and we do not so readily enter into the satisfaction of the man who possesses them. They are therefore less reasonable subjects of vanity than the magnificence of wealth and greatness; and in this consists the sole advantage of these last. They more effectually gratify that love of distinction so natural to man. To one who was to live alone in a desolate island it might be a matter of doubt, perhaps, whether a palace, or a collection of such small conveniencies as are commonly contained in a tweezer-case, would contribute most to his happiness and enjoyment. If he is to live in society, indeed, there can be no comparison, because in this, as in all other cases, we constantly pay more regard to the sentiments of the spectator, than to those of the person principally concerned, and consider rather how his situation will appear to other people, than how it will appear to himself. If we examine, however, why

the spectator distinguishes with such admiration the condition of the rich and the great, we shall find that it is not so much upon account of the superior ease or pleasure which they are supposed to enjoy, as of the numberless artificial and elegant contrivances for promoting this ease or pleasure. He does not even imagine that they are really happier than other people: but he imagines that they possess more means of happiness. And it is the ingenious and artful adjustment of those means to the end for which they were intended, that is the principal source of his admiration. But in the languor of disease and the weariness of old age, the pleasures of the vain and empty distinctions of greatness disappear. To one, in this situation, they are no longer capable of recommending those toilsome pursuits in which they had formerly engaged him. In his heart he curses ambition, and vainly regrets the ease and the indolence of youth, pleasures which are fled for ever, and which he has foolishly sacrificed for what, when he has got it, can afford him no real satisfaction. In this miserable aspect does greatness appear to every man when reduced either by spleen or disease to observe with attention his own situation, and to consider what it is that is really wanting to his happiness. Power and riches appear then to be, what they are, enormous and operose machines contrived to produce a few trifling conveniences to the body, consisting of springs the most nice and delicate, which must be kept in order with the most anxious attention, and which in spite of all

our care are ready every moment to burst into pieces, and to crush in their ruins their unfortunate possessor. They are immense fabrics, which it requires the labor of a life to raise, which threaten every moment to overwhelm the person that dwells in them, and which while they stand, though they may save him from some smaller inconveniencies, can protect him from none of the severer inclemencies of the season. They keep off the summer-shower, not the winter-storm, but leave him always as much, and sometimes more exposed than before, to anxiety, to fear, and to sorrow; to diseases, to danger, and to death.

But though this splenetic philosophy, which in time of sickness or low spirits is familiar to every man, thus entirely depreciates those great objects of human desire, when in better health and in better humor, we never fail to regard them under a more agreeable aspect. Our imagination, which in pain and sorrow seems to be confined and cooped up within our own persons, in times of ease and prosperity expands itself to every thing around us. We are then charmed with the beauty of that accommodation which reigns in the palaces and economy of the great; and admire how every thing is adapted to promote their ease, to prevent their wants, to gratify their wishes, and to amuse and entertain their most frivolous desires. If we consider the real satisfaction which all these things are capable of affording, by itself and separated from the beauty of that arrangement which is fitted to promote it, it will always appear in

the highest degree contemptible and trifling. But we rarely view it in this abstract and philosophical light. We naturally confound it in our imagination with the order, the regular and harmonious movement of the system, the machine or economy by means of which it is produced. The pleasures of wealth and greatness, when considered in this complex view, strike the imagination as something grand and beautiful and noble, of which the attainment is well worth all the toil and anxiety which we are so apt to bestow upon it.

And it is well that nature imposes upon us in this manner. It is this perception which rouses and keeps in continual motion the industry of mankind. It is this which first prompted them to cultivate the ground, to build houses, to found cities and commonwealths, and to invent and improve all the sciences and arts, which ennoble and embellish human life; which have entirely changed the whole face of the globe, have turned the rude forests of nature into agreeable and fertile plains, and made the trackless and barren ocean a new fund of subsistence, and the great high road of communication to the different nations of the earth. The earth by these labors of mankind has been obliged to redouble her natural fertility, and to maintain a greater multitude of inhabitants. It is to no purpose, that the proud and unfeeling landlord views his extensive fields, and without a thought for the wants of his brethren, in imagination consumes himself the whole harvest that grows upon them. The homely and

vulgar proverb, that the eye is larger than the belly, never was more fully verified than with regard to him. The capacity of his stomach bears no proportion to the immensity of his desires, and will receive no more than that of the meanest peasant. The rest he is obliged to distribute among those, who prepare, in the nicest manner, that little which he himself makes use of, among those who fit up the palace in which this little is to be consumed, among those who provide and keep in order all the different baubles and trinkets, which are employed in the economy of greatness; all of whom thus derive from his luxury and caprice, that share of the necessaries of life which they would in vain have expected from his humanity or his justice. The produce of the soil maintains at all times nearly that number of inhabitants which it is capable of maintaining. The rich only select from the heap what is most precious and agreeable. They consume little more than the poor, and in spite of their natural selfishness and rapacity, though they mean only their own conveniency, though the sole end which they propose from the labors of all the thousands whom they employ, be the gratification of their own vain and insatiable desires, they divide with the poor the produce of all their improvements. They are led by an invisible hand to make nearly the same distribution of the necessaries of life, which would have been made, had the earth been divided into equal portions among all its inhabitants, and thus without

intending it, without knowing it, advance the interest of the society and afford means to the multiplication of the species. When Providence divided the earth among a few lordly masters, it neither forgot nor abandoned those who seemed to have been left out in the partition. These last too enjoy their share of all that it produces. In what constitutes the real happiness of human life, they are in no respect inferior to those who would seem so much above them. In ease of body and peace of mind, all the different ranks of life are nearly upon a level, and the beggar, who suns himself by the side of the highway, possesses that security which kings are fighting for.

The same principle, the same love of system, the same regard to the beauty of order, of art and contrivance, frequently serves to recommend those institutions which tend to promote the public welfare. When a patriot exerts himself for the improvement of any part of the public police, his conduct does not always arise from pure sympathy with the happiness of those who are to reap the benefit of it. It is not commonly from fellow-feeling with carriers and waggoners that a public-spirited man encourages the mending of high roads. When the legislature establishes premiums and other encouragements to advance the linen or woollen manufactures, its conduct seldom proceeds from pure sympathy with the wearer of cheap or fine cloth, and much less from that with the manufacturer or merchant. The perfection of police, the extension of trade

and manufactures, are noble and magnificent objects. The contemplation of them pleases us, and we are interested in whatever can tend to advance them. They make part of the great system of government, and the wheels of the political machine seem to move with more harmony and ease by means of them. We take pleasure in beholding the perfection of so beautiful and grand a system, and we are uneasy till we remove any obstruction that can in the least disturb or encumber the regularity of its motions. All constitutions of government, however, are valued only in proportion as they tend to promote the happiness of those who live under them. This is their sole use and end. From a certain spirit of system, however, from a certain love of art and contrivance, we sometimes seem to value the means more than the end, and to be eager to promote the happiness of our fellow-creatures, rather from a view to perfect and improve a certain beautiful and orderly system, than from any immediate sense or feeling of what they either suffer or enjoy. There have been men of the greatest public spirit, who have shown themselves in other respects not very sensible to the feelings of humanity. And on the contrary, there have been men of the greatest humanity, who seem to have been entirely devoid of public spirit. Every man may find in the circle of his acquaintance instances both of the one kind and the other. Who had ever less humanity, or more public spirit, than the celebrated legislator of Muscovy? The social and well-natured James the

First of Great Britain seems, on the contrary, to have had scarce any passion, either for the glory or the interest of his country. Would you awaken the industry of the man who seems almost dead to ambition, it will often be to no purpose to describe to him the happiness of the rich and the great; to tell him that they are generally sheltered from the sun and the rain, that they are seldom hungry, that they are seldom cold, and that they are rarely exposed to weariness, or to want of any kind. The most eloquent exhortation of this kind will have little effect upon him. If you would hope to succeed, you must describe to him the conveniency and arrangement of the different apartments in their palaces; you must explain to him the propriety of their equipages, and point out to him the number, the order, and the different offices of all their attendants. If any thing is capable of making impression upon him, this will. Yet all these things tend only to keep off the sun and the rain, to save them from hunger and cold, from want and weariness. In the same manner, if you would implant public virtue in the breast of him who seems heedless of the interest of his country, it will often be to no purpose to tell him, what superior advantages the subjects of a well-governed state enjoy; that they are better lodged, that they are better clothed, that they are better fed. These considerations will commonly make no great impression. You will be more likely to persuade, if you describe the great system of public police which

procures these advantages, if you explain the connexions and dependencies of its several parts, their mutual subordination to one another, and their general subserviency to the happiness of the society; if you show how this system might be introduced into his own country, what it is that hinders it from taking place there at present, how those obstructions might be removed, and all the several wheels of the machine of government be made to move with more harmony and smoothness, without grating upon one another, or mutually retarding one another's motions. It is scarce possible that a man should listen to a discourse of this kind, and not feel himself animated to some degree of public spirit. He will, at least for the moment, feel some desire to remove those obstructions, and to put into motion so beautiful and so orderly a machine. Nothing tends so much to promote public spirit as the study of politics, of the several systems of civil government, their advantages and disadvantages, of the constitution of our own country, its situation, and interest with regard to foreign nations, its commerce, its defence, the disadvantages it labors under, the dangers to which it may be exposed, how to remove the one, and how to guard against the other. Upon this account political disquisitions, if just, and reasonable, and practicable, are of all the works of speculation the most useful. Even the weakest and the worst of them are not altogether without their utility. They serve at least to animate the public

passions of men, and rouse them to seek out the means of promoting the happiness of the society.

C H A P. II.

Of the beauty which the appearance of Utility beflows upon the characters and actions of men; and how far the perception of this beauty may be regarded as one of the original principles of approbation.

THE characters of men, as well as the contrivances of art, or the institutions of civil government, may be fitted either to promote or to disturb the happiness both of the individual and of the society. The prudent, the equitable, the active, resolute, and sober character promises prosperity and satisfaction, both to the person himself and to every one connected with him. The rash, the insolent, the slothful, effeminate, and voluptuous, on the contrary, forebodes ruin to the individual, and misfortune to all who have any thing to do with him. The first turn of mind has at least all the beauty which can belong to the most perfect machine that was ever invented for promoting the most agreeable purpose: and the second, all the deformity of the most awkward and clumsy contrivance. What institution of government could tend so much to promote the happiness of mankind as the general prevalence of wisdom and virtue? All government

is but an imperfect remedy for the deficiency of these. Whatever beauty, therefore, can belong to civil government upon account of its utility, must in a far superior degree belong to these. On the contrary, what civil policy can be so ruinous and destructive as the vices of men? The fatal effects of bad government arise from nothing, but that it does not sufficiently guard against the mischiefs which human wickedness gives occasion to,

This beauty and deformity which characters appear to derive from their usefulness or inconveniency, are apt to strike, in a peculiar manner, those who consider, in an abstract and philosophical light, the actions and conduct of mankind. When a philosopher goes to examine why humanity is approved of, or cruelty condemned, he does not always form to himself, in a very clear and distinct manner, the conception of any one particular action either of cruelty or of humanity, but is commonly contented with the vague and indeterminate idea which the general names of those qualities suggest to him. But it is in particular instances only that the propriety or impropriety, the merit or demerit of actions is very obvious and discernible. It is only when particular examples are given that we perceive distinctly either the concord or disagreement between our own affections and those of the agent, or feel a social gratitude arise towards him in the one case, or a sympathetic resentment in the other. When we consider virtue and vice in an abstract and general manner, the qualities by which they excite these

several sentiments seem in a great measure to disappear, and the sentiments themselves become less obvious and discernible. On the contrary, the happy effects of the one and the fatal consequences of the other seem then to rise up to the view, and as it were to stand out and distinguish themselves from all the other qualities of either.

The same ingenious and agreeable author who first explained why utility pleases, has been so struck with this view of things, as to resolve our whole approbation of virtue into a perception of this species of beauty which results from the appearance of utility. No qualities of the mind, he observes, are approved of as virtuous, but such as are useful or agreeable either to the person himself or to others; and no qualities are disapproved of as vicious but such as have a contrary tendency. And Nature, indeed, seems to have so happily adjusted our sentiments of approbation and disapprobation, to the conveniency both of the individual and of the society, that after the strictest examination it will be found, I believe, that this is universally the case. But still I affirm, that it is not the view of this utility or hurtfulness which is either the first or principal source of our approbation and disapprobation. These sentiments are no doubt enhanced and enlivened by the perception of the beauty or deformity which results from this utility or hurtfulness. But still, I say, they are originally and essentially different from this perception.

For first of all, it seems impossible that the

approbation of virtue should be a sentiment of the same kind with that by which we approve of a convenient and well-contrived building; or that we should have no other reason for praising a man than that for which we commend a chest of drawers.

And secondly, it will be found, upon examination, that the usefulness of any disposition of mind is seldom the first ground of our approbation; and that the sentiment of approbation always involves in it a sense of propriety quite distinct from the perception of utility. We may observe this with regard to all the qualities which are approved of as virtuous, both those which, according to this system, are originally valued as useful to ourselves, as well as those which are esteemed on account of their usefulness to others.

The qualities most useful to ourselves are, first of all, superior reason and understanding, by which we are capable of discerning the remote consequences of all our actions, and of foreseeing the advantage or detriment which is likely to result from them: and secondly, self-command, by which we are enabled to abstain from present pleasure or to endure present pain, in order to obtain a greater pleasure or to avoid a greater pain in some future time. In the union of those two qualities consists the virtue of prudence, of all the virtues that which is most useful to the individual.

With regard to the first of those qualities, it has been observed on a former occasion, that superior reason and understanding are originally

approved of as just and right and accurate, and not merely as useful or advantageous. It is in the abstruser sciences, particularly in the higher parts of mathematics, that the greatest and most admired exertions of human reason have been displayed. But the utility of those sciences, either to the individual or to the public, is not very obvious, and to prove it, requires a discussion which is not always very easily comprehended. It was not, therefore, their utility which first recommended them to the public admiration. This quality was but little insisted upon, till it became necessary to make some reply to the reproaches of those, who, having themselves no taste for such sublime discoveries, endeavoured to depreciate them as useless.

That self-command, in the same manner, by which we restrain our present appetites, in order to gratify them more fully upon another occasion, is approved of, as much under the aspect of propriety, as under that of utility. When we act in this manner, the sentiments which influence our conduct seem exactly to coincide with those of the spectator. The spectator does not feel the solicitations of our present appetites. To him the pleasure which we are to enjoy a week hence, or a year hence, is just as interesting as that which we are to enjoy this moment. When for the sake of the present, therefore, we sacrifice the future, our conduct appears to him absurd and extravagant in the highest degree, and he cannot enter into the principles which influence it. On the contrary,

when we abstain from present pleasure, in order to secure greater pleasure to come, when we act as if the remote object interested us as much as that which immediately presses upon the senses; as our affections exactly correspond with his own, he cannot fail to approve of our behaviour: and as he knows from experience, how few are capable of this self-command, he looks upon our conduct with a considerable degree of wonder and admiration. Hence arises that eminent esteem with which all men naturally regard a steady perseverance in the practice of frugality; industry, and application, though directed to no other purpose than the acquisition of fortune. The resolute firmness of the person who acts in this manner, and in order to obtain a great though remote advantage; not only gives up all present pleasures, but endures the greatest labor both of mind and body, necessarily commands our approbation. That view of his interest and happiness which appears to regulate his conduct, exactly tallies with the idea which we naturally form of it. There is the most perfect correspondence between his sentiments and our own, and at the same time; from our experience of the common weakness of human nature, it is a correspondence which we could not reasonably have expected. We not only approve; therefore, but in some measure admire his conduct; and think it worthy of a considerable degree of applause. It is the consciousness of this merited approbation and esteem which is alone capable of supporting the agent in this tenor of conduct. The pleasure
which

which we are to enjoy ten years hence interests us so little in comparison with that which we may enjoy to-day, the passion which the first excites, is naturally so weak in comparison with that violent emotion which the second is apt to give occasion to, that the one could never be any balance to the other, unless it was supported by the sense of propriety, by the consciousness that we merited the esteem and approbation of every body, by acting in the one way, and that we became the proper objects of their contempt and derision by behaving in the other.

Humanity, justice, generosity, and public spirit, are the qualities most useful to others. Wherein consists the propriety of humanity and justice has been explained upon a former occasion, where it was shown how much our esteem and approbation of those qualities depended upon the concord between the affections of the agent and those of the spectators.

The propriety of generosity and public spirit is founded upon the same principle with that of justice. Generosity is different from humanity. Those two qualities, which at first sight seem so nearly allied, do not always belong to the same person. Humanity is the virtue of a woman, generosity of a man. The fair-sex, who have commonly much more tenderness than ours, have seldom so much generosity. That women rarely make considerable donations, is an observation of the civil law¹.

¹ *Raro mulieres donare solent.*

Humanity consists merely in the exquisite fellow-feeling which the spectator entertains with the sentiments of the persons principally concerned, so as to grieve for their suffering, to resent their injuries, and to rejoice at their good fortune. The most humane actions require no self-denial, no self-command, no great exertion of the sense of propriety. They consist only in doing what this exquisite sympathy would of its own accord prompt us to do. But it is otherwise with generosity. We never are generous except when in some respect we prefer some other person to ourselves, and sacrifice some great and important interest of our own to an equal interest of a friend or of a superior. The man who gives up his pretensions to an office that was the great object of his ambition, because he imagines that the services of another are better entitled to it; the man who exposes his life to defend that of his friend, which he judges to be of more importance, neither of them act from humanity, or because they feel more exquisitely what concerns that other person than what concerns themselves. They both consider those opposite interests, not in the light in which they naturally appear to themselves, but in that in which they appear to others. To every bystander, the success or preservation of this other person may justly be more interesting than their own; but it cannot be so to themselves. When to the interest of this other person, therefore, they sacrifice their own, they accommodate themselves to the sentiments of the spectator,

Chap
and
to th
natu
who
of hi
by t
with
disaf
muc
vour
mak
ciple
but
that
one
agre
hens
It
publ
life
the
the
an
of h
ly r
king
he c
he c
natu
they
succ
life

and by an effort of magnanimity act according to those views of things which they feel, must naturally occur to any third person. The soldier who throws away his life in order to defend that of his officer, would perhaps be but little affected by the death of that officer, if it should happen without any fault of his own; and a very small disaster which had befallen himself might excite a much more lively sorrow. But when he endeavours to act so as to deserve applause, and to make the impartial spectator enter into the principles of his conduct, he feels, that to every body but himself, his own life is a trifle compared with that of his officer, and that when he sacrifices the one to the other, he acts quite properly and agreeably to what would be the natural apprehensions of every impartial bystander.

It is the same case with the greater exertions of public spirit. When a young officer exposes his life to acquire some inconsiderable addition to the dominions of his sovereign, it is not because the acquisition of the new territory is to himself, an object more desirable than the preservation of his own life. To him his own life is of infinitely more value than the conquest of a whole kingdom for the state which he serves. But when he compares those two objects with one another, he does not view them in the light in which they naturally appear to himself, but in that in which they appear to the nation he fights for. To them the success of the war is of the highest importance; the life of a private person of scarce any consequence,

When he puts himself in their situation, he immediately feels that he cannot be too prodigal of his blood, if, by shedding it, he can promote so valuable a purpose. In thus thwarting, from a sense of duty and propriety, the strongest of all natural propensities, consists the heroism of his conduct. There is many an honest Englishman, who, in his private station, would be more seriously disturbed by the loss of a guinea, than by the national loss of Minorca, who yet, had it been in his power to defend that fortress, would have sacrificed his life a thousand times rather than, through his fault, have let it fall into the hands of the enemy. When the first Brutus led forth his own sons to a capital punishment, because they had conspired against the rising liberty of Rome, he sacrificed what, if he had consulted his own breast only, would appear to be the stronger to the weaker affection. Brutus ought naturally to have felt much more for the death of his own sons, than for all that probably Rome could have suffered from the want of so great an example. But he viewed them, not with the eyes of a father, but with those of a Roman citizen. He entered so thoroughly into the sentiments of this last character, that he paid no regard to that tie, by which he himself was connected with them; and to a Roman citizen, the sons even of Brutus seemed contemptible, when put into the balance with the smallest interest of Rome. In these and in all other cases of this kind, our admiration is not so much founded upon the utility, as upon the unexpected,

and on that account the great, the noble, and exalted propriety of such actions. This utility, when we come to view it, bestows upon them, undoubtedly, a new beauty, and upon that account still further commends them to our approbation. This beauty, however, is chiefly perceived by men of reflection and speculation, and is by no means the quality which first recommends such actions to the natural sentiments of the bulk of mankind.

It is to be observed, that so far as the sentiment of approbation arises from the perception of this beauty of utility, it has no reference of any kind to the sentiments of others. If it was possible, therefore, that a person should grow up to manhood without any communication with society, his own actions might, notwithstanding, be agreeable or disagreeable to him on account of their tendency to his happiness or disadvantage. he might perceive a beauty of this kind in prudence, temperance, and good conduct, and a deformity in the opposite behaviour: he might view his own temper and character with that sort of satisfaction with which we consider a well-contrived machine, in the one case, or with that sort of distaste and dissatisfaction with which we regard a very awkward and clumsy contrivance, in the other. As these perceptions, however, are merely a matter of taste, and have all the feebleness and delicacy of that species of perceptions, upon the justness of which what is properly called taste is founded, they probably would not be much attended to by one in his solitary and miserable

condition. Even though they should occur to him they would by no means have the same effect upon him, antecedent to his connexion with society, which they would have in consequence of that connexion. He would not be cast down with inward shame at the thought of this deformity; nor would he be elevated with secret triumph of mind from the consciousness of the contrary beauty. He would not exult from the notion of deserving reward in the one case, nor tremble from the suspicion of meriting punishment in the other. All such sentiments suppose the idea of some other being, who is the natural judge of the person that feels them; and it is only by sympathy with the decisions of this arbiter of his conduct, that he can conceive either the triumph of self-applause, or the shame of self-condemnation.

6 NO 61

END OF THE FIRST VOLUME.

